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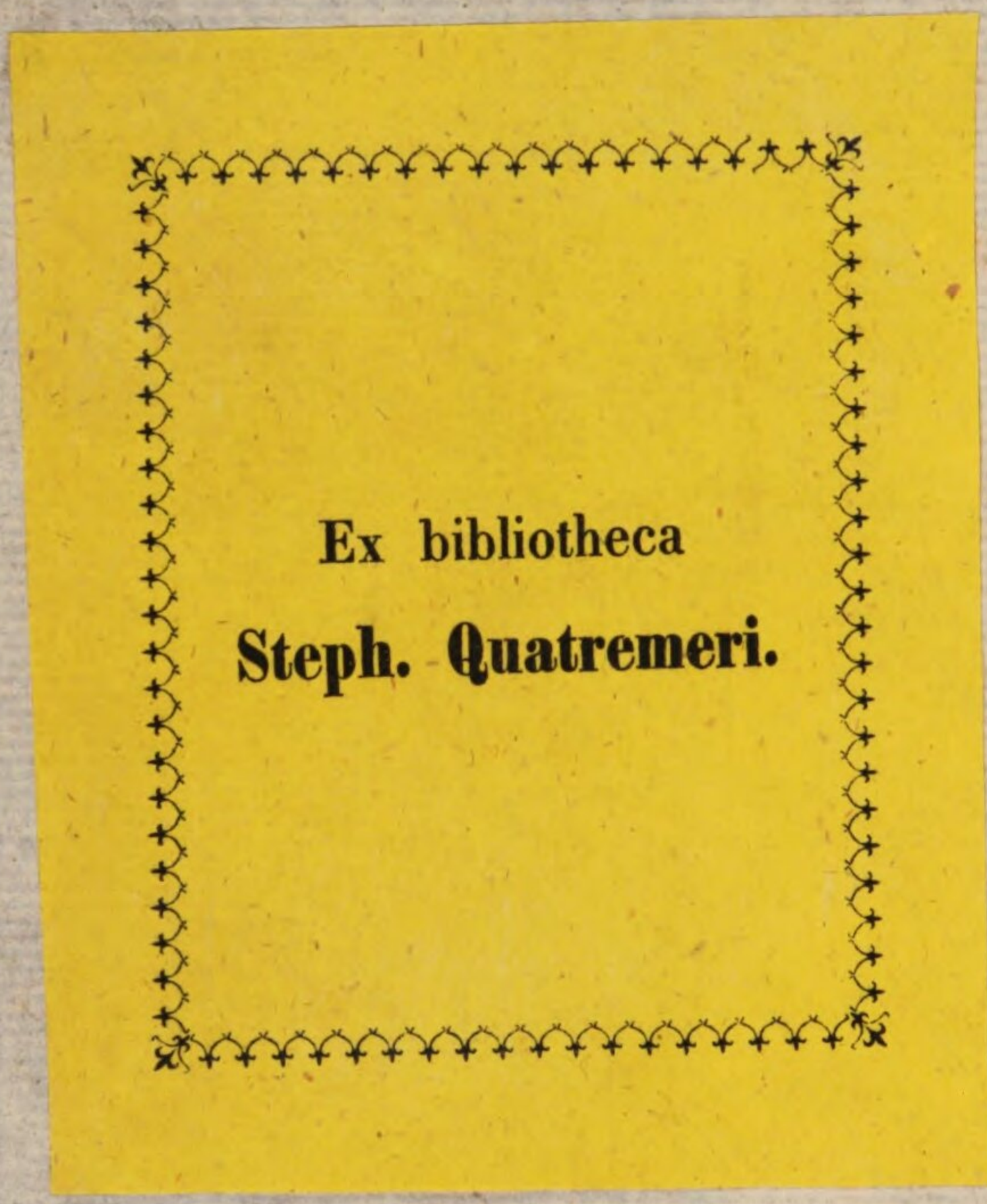
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RUSSIA:

OR,

A COMPLEAT

HISTORICAL ACCOUNT

OF

ALL THE NATIONS

WHICH COMPOSE THAT EMPIRE.

THE FIRST VOLUME.

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INTRO-

INTRODUCTION.

SECTION I.

Of the SIBERIANS *in general.*

IT will perhaps be thought no improper introduction to this work to give a general account of Siberia and of the Mongouls, hitherto ſo little known in Europe, and ſo inaccurately deſcribed: eſpecially as all the relations in our language are not only exceedingly vague and confuſed, but ſo erroneous in many eſſential particulars as to be of but doubtful authority in all.

A complete account of theſe people is ſcarcely ever to be expected. We have no account of any kingdom in Europe deſerving of that title. But, as only ſuch facts will be here exhibited as may be depended on, and no conjectures advanced but ſuch as the reader is left at liberty either to admit or reject, the relations of future travellers muſt rather conſiſt of additional facts and more probable conjectures, than detections of falſhood or refutations of an ideal hypotheſis.

Siberia, in the ſignification now adopted, comprehends the whole tract of land under the dominion of the Ruſſians, from the Ouralian mountains

mountains to the Penſhinean ſea and the Eaſtern ocean, on one ſide; and on the other from the Frozen ſea to the frontiers of the Mandſhours, Mongouls, Kalmucs, and Kirguiſian Koſacs.

Were the boundaries of Europe and Aſia in the North to be aſcertained by rivers, the Don, the Volga, the Kama, the Kolva, and the Petſchora, would obviouſly form the lines. No more than two voloks* are to be met with between the Don and the Volga. One is at Zaritzin, where Peter the Great had

* A volok in the Ruſſian language ſignifies a ſmall tract of land between any two rivers that run nearly in the ſame direction.

a design of making a canal of communication between the two rivers. The other volok is beyond Tscherdin, between the Kolva and the Petschora. By this division the whole chain of Ouralian mountains and all Siberia would be in Asia.

Siberia is called by the Russians Siber, and formerly meant no more than the inferior regions about the Ob, which, under the reign of Ivan Vassillievitch, became tributary to the Russian empire. This name Sibir was entirely unknown to the Tartars about the Irtisch; and the ancient residence of Kutschum Kan (called commonly by the Russians Siber) was styled by them Isker.

In

In proceſs of time this appellative obtained a more extenſive ſignification, by comprehending under it thoſe lands which Kutſchum Kan poſſeſſed about the Irtiſch, the Tobol, and the Tura. As the Ruſſians made greater progreſs, this name was given likewiſe to a larger tract of country; and, at length, to all the conqueſts of the Ruſſians as far as the Eaſtern ocean. About the year 1563, Siberia was firſt added to the title of the Ruſſian tzars.

Both the derivation and ſignification of the word are entirely unknown. It cannot come from the Ruſſian word Sever [the north] as

ſome authors have imagined, Sibir and Sever being very different words; but what ſtill more refutes the notion is, that Siberia lies not to the North, but to the Eaſt of Ruſſia.

The name moſt probably was found in uſe amongſt the Permians and Syrans; the latter of whom carried on their commerce about the inferior regions of the Ob, a long time before the country was ſubdued by the Ruſſians; from whom perhaps it found its way to them. Several of the names of places about the Ob and Solva, which are evidently from the Syranian language, ſeem to corroborate this conjecture.

For

For inſtance, this people were the firſt who gave the name Ob to that river, before called Umar; and the regions about its mouths they ſtyled Obdor, which ſignifies in their language *the mouth of the Ob*.

Siberia, ſince it became a Ruſſian province, is tolerably well peopled by the Ruſſians, who have founded therein towns, fortreſſes, and villages, of various proportions. It nevertheleſs preſents but a void and deſert view; ſince, by its extent, it is capable of ſupporting ſeveral millions more than it at preſent contains. The climate is cold, but the air pure and wholeſome; and its inhabitants in all pro-

bability would live to an extreme old age if they were not ſo much addicted to an immoderate uſe of intoxicating liquors.

This country produces rye, oats, and barley, almoſt to the 60th degree of northern latitude. In former times a pood† of rye was ſold there for two or three copeeks, and even at preſent it fetches no more than 6 or 8 copeeks‡. But this is to be underſtood of fertile years.

The provinces moſt fruitful in grain are thoſe of Tobolſk, Tomſk, and Yeniſeiſk, the country about the

† A pood is 36 pounds Engliſh
‡ Three or four pence.

upper

upper parts of the Lena, and the ſouthern and ſouth-eaſtern ſide of the Baikal ſea, as far as Nertſchinſk.

Cabbages, radiſhes, turnips, and cucumbers, thrive here tolerably well; but ſcarcely any other greens. All experiments to bring fruit-trees to bear have hitherto been in vain: but there is reaſon to believe that induſtry and patience may at length overcome the rudeneſs of the climate. Cedar-nuts are here in great plenty about Tumen and in the diſtrict of Catharinenburg in the neighbourhood of the river Iſſet, and ſo are wild cherries. A ſort of ſmall almond grows in the parts about the Irtiſch

Irtiſch in the neighbourhood of the Kalmucs; and in the government of Irkutz are little apples, hardly bigger than peaſe, though reſembling our common ones in ſubſtance and taſte. Currants and ſtrawberries of ſeveral ſorts grow here in as great perfection as they do in our gardens. Herbs, as well officinal as common, together with various edible roots, are found every where. But a remarkable circumſtance is, that there are no bees in all Siberia.

Siberia is abundantly provided with iron, copper, and other minerals. The ſilver mines of Argun have been a long while famous; and in our times the much richer

one

one of Kalivan, on the frontiers of the Kalmucs, has been difcovered *.

The Mamut's bones are a production of nature peculiar to Siberia †.

The

* In Barnaul, the moft important filverhut, upwards of 400 pood of fine filver, and from 11 to 15 pood of gold, is fmelted annually. In the year 1763, all the Siberian mines together yielded 330 pood of filver, (or 13,200 Ruffian pounds) and 990 lb. of gold. *Laxmann's Sibirifche Briefe*, p. 86.

† Notwithftanding Kalm, in his travels to North America, fpeaks of the incredibly large horns of fome animal, which he calls the *Moofe-deer*, found fometimes in North America, and, he adds, likewife in Ireland; this in Siberia is a natural production. The race of this animal he fuppofed was extinct. According to his opinion, it was a kind of elk, only much larger than the common. Now

The foreſts are well ſtocked with a variety of animals, ſome of which are not to be found in other countries. Theſe ſupply the inhabitants with food and cloaths; and at the ſame time furniſh them with commodities for an advantageous trade. Siberia may be conſidered as the native country of black foxes, ſables, and

Mamut, or as the Ruſſians formerly pronounced it, Memot, ſeems to Mr. Kalm to have been derived from Behemoth, which the Arabians thought to be the largeſt animal in the world. This people, coming into Tartary, finding there theſe relics of the Siberian animal, and obſerving that they were diſcovered about rivers and in fens, thought they could have belonged to no other animal than the famous Behemoth, and thus the word was thenceforth received as a proper name. He ſtrengthens

and ermines, the ſkins of which are here ſuperior to thoſe of any part of the world. The valuable beaver-ſkins, only known ſince the expedition to Kamtſchatka and the Eaſtern ocean, are purchaſed by the Chineſe at 40 and 50 rubles the ſkin. Horſes and cattle are in great plenty, and ſold at a low price.

ſtrengthens this conjecture by aſſerting that Mamut is not a Siberian word; for, according to Strahlenberg, the Oſtiacks of the Ob call theſe bones *khoſar*, and the Tartars *khir*. A new argument in favour of this opinion is, that many other Arabic words are met with in Siberia; namely, *baſar*, *arak*, *tarif*, *kaftan*, *bolvan*, *guba*, *tulpa*, *&c.* The word Behemoth might therefore probably come the ſame way into Tartary and Siberia, by which ſo many others were introduced, that is to ſay, by the religion of Mohammed.

Moſt

Moſt of the rivers abound in all ſorts of large and ſmall fiſh. We may therefore venture to affirm that Siberia is as plentifully provided with bread, fleſh, and fiſh, as any country in the world.

Of the Siberian rivers there are three which both for length and breadth have few equals, the Ob, the Yeniſei, and the Lena. Into each of theſe is received another, not much inferior to itſelf. The Irtiſch falls into the Ob, the Angara into the Yeniſei, and the Aldan into the Lena. Almoſt all the rivers of Siberia diſembogue into the Frozen ocean. Not one of all whoſe ſource is in Siberia runs down to the coun-

tries

tries of the Mongouls, Bucharians, Kalmucs, and Tartars; but, on the contrary, many of them which riſe in Mongalia, and the country of the Kalmucs, flow northward through Siberia. They are ſo commodious for navigation, that a veſſel might go through Peterſburg to Selenginſk, were it not for only two voloks; one between the river Tſchuſſovaia and the Tagil, and the other between the Ket and the Yeniſei; the latter of about 90 verſts, and the former not ſo wide. It is worth remarking, that all the rivers which fall into the Frozen ocean, notwithſtanding they are uncommonly abundant in fiſh, are entirely deſtitute of crabs.

The

The old inhabitants of this country are ſtill moſtly idolaters. They conſiſt of many nations, entirely differing from each other in their manner of living, religion, language, and countenances. But in this they agree, that none of them follow agriculture, which is carried on by ſome Tartars, and ſuch as are converted to Chriſtianity.

A few of them breed cattle; and others follow hunting, which would have been profitable enough, had it been ſubjected at firſt to better regulations, and had the Ruſſian *promuiſchlenniki* * been more ſparing in their depredations.

* The word *promuiſchlennie*, or *promuiſchlenniki*, muſt be explained. On the diſcovery

The primitive natives of Siberia may be divided into two kinds, viz. thoſe whoſe race exiſts to this day,

covery and reduction of Siberia, great reports were made of its very valuable furs. This allured vaſt numbers of looſe people to form themſelves into bands, and run from Ruſſia to Siberia, partly on account of its advantageous commerce, and partly for the ſake of the chace. Theſe adventurers were called *promuiſchlenniki*, and became of great ſervice to the crown in making farther diſcoveries, and extending its conqueſts. But, endeavouring to enrich themſelves in too ſhort a time, they did the country irreparable damage, by ſtripping whole regions of their beſt and moſt valuable animals, beginning in the north and driving them ſouthward into the Chineſe dominions. They enjoyed the protection of the crown, for which they gave the tithe of what they caught. *Muller's Samlung Ruſſiſcher geſchichte*, vi. p. 491.

and thoſe that have died away and become extinct.

Among the ancient inhabitants of Siberia which exiſt no more, we reckon the Kara-Kitans and the Kirguiſes. Of thoſe that ſtill flouriſh the moſt remarkable are the Burattians, the Teleutans, the Jakutans, the Tunguſians, the Samoiedes, the Voguls, Oſtiacs and Tartars, Mongouls and Kalmucs.

We ſhall begin with the Kara-Kitans; who, though they did not actually dwell, as a nation, in Siberia, yet had a very intimate connexion and much intercourſe with the people of Siberia; and then proceed

proceed to the Burattians, Kalmucs, and ſome other nations; following the order in which the countries they inhabit are ſituated.

SECTION II.

Of the KARA-KITANS.

THERE is a ſtrange tradition handed down among the Siberian Tartars, which affirms "the Ki-"taians (whom the Europeans call "*Chineſe*) to have reſided in former "times about the ſuperior regions "of the Irtiſch, and that they re-"tired from thence through fear of "the miſ-ſhapen fouſts which ap-"peared to them to be horns." Nevertheleſs it is certain that theſe Kitaians are not the Chineſe, but the inhabitants of the country of Kara-Kitai, a people ſufficiently known

known in the Oriental Hiſtory. Several writers, both ancient and modern, make mention of them; but ſo obſcurely, that it is difficult from them to aſcertain the true frontiers of their country. This obſcurity has cauſed ſome writers to place this Kara-Katai wrong, and others to doubt whether ſuch a country did in reality ever exiſt. Abulgaſi, the Tartarian hiſtorian, takes them to be the black Indians, founding his opinion on the appellation Kara-Kitai, i. e. *Black Kitai*. The French tranſlator of Abulgaſi thinks himſelf nearer the truth by making Kara-Kitai the kingdom of Ava. But they ſeem both in the wrong; and perhaps the following

facts may lead to a juſter idea of this people, and the ſituation of their country.

A barbarous nation called Kitan, the antient inhabitants of the country Leao-tong, in the tenth century made themſelves maſters of all the regions between Kaſchkar and Korea, and many of the northern provinces of China. Here they founded the dinaſty of Leao. The deſcendants of this family held the government till the year 1114, when the Nutſchen, another nation of barbarians, reſiding beyond Korea, broke out in rebellion, ſubdued theſe Kitans, and founded a new dynaſty, called Kin.

Jelutaſch,

Jelutaſch, the prince of the family of Leao, driven away by the Kin, fled weſtwards, traverſed ſeveral countries, and ſubdued them as far as the Caſpian ſea; whereupon his followers proclaimed him king. In the year 1124 he took up his reſidence to the weſt of Kaſchkar, in a place called in the Chineſe annals Uſe-Uaoltu*, and here founded a new empire of the Kitans, which, to diſtinguiſh them from the eaſtern Kitans who remained in Leao-tong, under the yoke of the Kins, were called the weſtern and *black* Kitans. The laſt khan of theſe weſtern Ki-

* Uaoltu has the ſame ſignification with the Mongolian word *ortu* [the hord], and implies a main camp.

tans was Gaur-khan, or Gur-khan *, ſo highly renowned in the hiſtory of the Tartars, who received the Naimanian prince Kutſchluk, that had been driven from his dominions by Tſchingis-khan, and gave him his daughter in marriage. This prince repaid his favours with ingratitude, and deprived him of the throne.

All theſe countries which were ſubdued by the weſtern Kitans, from Turfan to Kaſchkar, as far as

* In the Arabic and Perſian languages, Gaur-khan ſignifies *an unfaithful prince*. Hence the Caffars or Hottentots took their name; as alſo did the Gaurs or ancient Perſians.

the

the rivers Ob, Irtiſh, Gihon *, and Sihon †, were called *Kara-Kitai*. Kitai, from their conquerors; and Kara, not on account of the inhabitants being of a black colour, but becauſe they were obliged to pay a tribute to their conquerors; alſo to diſtinguiſh it from the antient Kitai, namely, the northern provinces of China, over which the Kitans had formerly reigned ‡.

From

* Arab. Dſajhun; the ancient Oxus. In the Tartarian, Amoudarja.

† Jaxartes. Tartarian, Sirt. The ſource of this river is under 40 degrees 10 minutes latitude, and 36 degrees 30 minutes longitude, weſtwards from Pekin.

‡ The names of colours very frequently bear a metaphorical ſignification among the Aſiatic

From all theſe inquiries it appears that this people are thoſe Ki-

Aſiatic nations. The Ruſſians in Siberia call the Telengutes, *white Kalmucs*, and the Eluts or Uirats the *black Kalmucs*. So Ruſſia was formerly divided into *Black*, *White*, and *Red* Ruſſia. The Ruſſian tzar was ſtyled *Bieloi tzar*, the *White tzar*. The Chineſe monarch Altan-khan, of the family of Kin, is ſo called according to Abulgaſi, from the Mongolian and Tartarian word *altan* or *altyn*, which ſignifies *gold*, as *kin* in the Chineſe language denotes the ſame metal. The hord of the great Batu, about the Volga, is called the *Golden hord*. The Kalmucs call the firſt month in the year *Tzagan ſara*, the *white*, which means the *joyful* month. Every one knows the names of the *White*, *Black*, and *Red* ſeas. The reaſons of theſe denominations are different, and therefore the names of the colours may be taken in different ſignifications. D'Herbelot, article Genghiz-khan, gives another derivation of the name Kara-Kitai, becauſe the country is full of thick woods. But this does not appear to be well founded.

tans,

tans, who, according to the traditions of the Tartars of Tobolſk, formerly ſettled in the ſuperior regions of the rivers Irtiſh and Ob. That is to ſay, theſe Chineſe were the Kara-Kitans, or the Kitans reſiding at firſt in Leao-tong, but afterwards driven out by the Kins.

The name *Kitai**, which the Ruſſians, Tartars and Turks give to *China*, aroſe from theſe Kitans who reigned over a large part of the northern China; and it was not before the tenth century that this

* Called *Cathay* by Milton and ſeveral other of our Engliſh writers.—Katay is the name of a part of Tartary in Rubruquis, who travelled over theſe parts in the middle of the thirteenth century.

denomi-

denomination of China was known. In the beginning of the thirteenth century Tſchingis-khan ſubdued the Kara-Kitans, and added their lands to his territory. The name of Kara-Kitai fell by degrees from that time into diſuſe, except by a few hiſtorians and Travellers, who retained it through ignorance *.

* Garber relates that there exiſt at this day, in the weſtern regions of the Caſpian ſea, Chaitaki and Kara-Chaitaki; but it is not known whether or not they be the deſcendants of our Kara-Kitans, and were tranſplanted there perhaps by ſome accident.

SEC-

SECTION III.

Of the MONGOULS.

IT ſeems not to be doubted that the antient Mongouls, who firſt became known by the conqueſts of Tſchingis-khan, were the real progenitors of the preſent.

Tſchingis-khan was at firſt no more than a petty ſovereign. His father had been before him only the head of a Mongolian hord*, and was forced to pay tribute to the Kins.

* Hiſtoire de Gentchiſcan du Pere Gaubil, p. 1.

On the death of his father he found himſelf in a very precarious ſituation; and was at length obliged, as it ſeems, by a rebellion of the greateſt part of his ſubjects againſt him, to fly his country, and live on the bounty of Togrul, the chief over the Karaitian hords*.

He began his conqueſts at forty years of age; and having ſubdued

* Abulgaſi, p. 162, & ſeqq. p. 167. Gaubil, p. 10. coll. cum Marco Paoli, lib. I. cap. 52, p. 44. Abulgaſi, p. 117, calls him *Tairel*; and Gaubil, *Toli*. In the Chineſe annals he is called *Unx-khan*, becauſe the emperor of China gave him the title of *Uang* [Regulus], on account of ſome important ſervice he had done him.

all

all the Turkiſh Tartarian nations, he attacked his former ſovereign Altan-khan, vanquiſhed him, and obtained from day to day new victories; till, at length, he became maſter of the greateſt part of Aſia, from the Eaſtern ocean to the weſtern coaſt of the Caſpian ſea.

The Mongouls are not ſo well known in Europe and the weſtern parts of Aſia under that name as that of *Tartars*. And this although Tſchingis-khan was a *Mongoul* and not a Tartar; and although it was by the Mongouls he made all his conqueſts; this change of names appears to be as old as the monarchy of the Mongouls, though it

it is a thing they hate much, and cannot endure to be called Tartars*.

Perhaps this denomination aroſe from the Chineſe, who call all neighbouring nations, living without their great wall, Tata. Add to this, that the Mongouls in the hiſtory of their family reigning in China, in the Chineſe annals, go always under the name of Ta-dſi †. There might alſo poſſibly be more Tartars, properly ſo called, than Mongouls in the army of Tſchingis-khan. It is aſſerted that Ogotai, the ſucceſſor of Tſchingis, had an army of more

* Rubruquis, c. xviii. p. 14. 35.

† Gaubil, Hiſt. de Mongoux, p. 2. 20. 23. 70.

than

than a million and an half*. Not more than the tenth part of this immenſe army could be Mongouls.

The territory of the old Mongouls muſt have been nearly the ſame as that occupied at preſent by their deſcendants, and eſpecially thoſe called the Kalkas Mongouls. Rubruquis tells us†, that the genuine native country of the Mongouls, and the main camp of Tſchingiskhan, was called *Mancherule*; or, as he has it in another place‡, *Onam*

* Gaubil, p. 90.
† Rubruquis, cap. xix. p. 57.
‡ C. xxxi. p. 65.

Chertule. Nobody has hitherto been able to underſtand this word. Yet it is nothing more than a mutilated compound of the names of the two rivers *Onon* and *Kurulun**. The Chineſe hiſtory plainly and directly aſſerts that the countries about theſe rivers were the true ſeats of the Mongouls. Tſchingis-khan himſelf was born in a place contiguous to the Onon. The firſt wars he waged were againſt the neighbouring princes reigning about the rivers Onon, Tola†, and Kurulun.

* Which Gaubil calls *Kerlon*.

† Gaubil calls it *Tula*.

The

The town Holim* muſt have likewiſe been in theſe regions, on the other ſide of the Orchon.

We have now therefore in ſome meaſure ſettled the frontiers of the old Mongouls to the weſt, north, and eaſt; but we cannot determine ſo exactly how far they extended to the ſouth. That they occupied a part of the deſart Gobi is evidently apparent from the Chineſe hiſtory of the reigning family of the Mon-

* Which D'Anville calls Kara-Kuran, and other writers Kara-Karom; and which he places in the midſt of the immenſe ſandy deſart Gobi [in Chineſe *Schamo*] about 44° N. Lat.

gouls, where this ſandy deſart is expreſsly called *their native country*. Tſchingis-khan, refuſing to pay tribute to the family of the Kins, immediately retired northward and encamped along the river Kerlon.

Whether the Mongouls inhabited the countries neareſt the Chineſe wall, is a different queſtion.

It is certain that Tſchingis-khan attacked his ſovereign in his own country in the beginning of his rebellion. He ſcaled the wall, and conquered the towns ſituated near the wall called Tai-tong, in the province of Schanſi, and Suen-hoa in

Petcheli*. This he could not have performed had he not before been maſter of the regions lying betweeu the deſart and the wall. However, this is no proof that the Mongouls had dwelt hitherto in the regions contiguous to the wall of China. It ſeems more probable, that Tſchingis had ſubdued thoſe countries. This opinion is ſupported by his ſimilar expeditions on other ſides: for he diſpatched ſeveral parties at one and the ſame time to attack China on different ſides, and in thoſe regions which the Mongouls certainly never inhabited. This, at leaſt, cannot be called in

* Gaubil, Hiſt. des Mongoux, p. 15, 16. & ſeqq.

doubt, that the Mongouls, before they attacked China, had already ſubdued all the different branches of Tartars, and he could therefore meet with no impediment on their part to his expedition againſt China.

SEC-

SECTION IV.

Of the BURATS.

THE BURATS are deſcendants of the antient Mongouls, and conſequently brethren of the modern. This is manifeſt from the vicinity of theſe two nations and the reſemblance of their language. But they claſs themſelves rather among the Kalmucs than the Mongouls *.

Olot

* This is by no means however a contradiction. The Mongouls and the Kalmucs were doubtleſs once one nation. This is evident partly by the ſimilitude of the language of both nations; and partly that at this

Olot and Burat, they ſay, were two brothers, who had a grievous quarrel about a mare. They fought, and Burat was forced to retire with his followers.

At preſent this people inhabit the territories about the Baikal ſea, and along the rivers Angara and Lena. They extend, in a direction from Weſt to Eaſt, from the Udinſkoi Oſtrog as far as the town Nertſchinſk. The Burats that inhabit the Northern regions of the Baikal, con-

day a tribe of Ujrats [Olots, or Kalmucs] exiſt in Mongalia, whom the European miſſionaries place about the Hoang, beyond the country of Ortuſs.

trary

trary to the cuſtom of the other tribes of the Mongouls and Kalmucs, conſtruct their wooden huts in a ſexangular form, and all of them after one model. They however ſtill retain their old Mongolian huts of felt, which are eaſily tranſported from place to place. And hence we may conclude that they are ſtrangers in theſe parts.

In the midſt of the Baikal ſea is ſituated the iſle of Olchon. Here, on the ſummit of a high mountain, is ſaid to be a great trivet, with a large kettle-drum placed upon it. This circumſtance has led ſeveral to conclude, that Tſchingis-khan puſhed his conqueſts as far as this place.

place. Rubruquis * afferts, that this conqueror was by profeffion a fmith; and Abulgali † gives us this ftrange relation. "The Mongouls," fays he, "having funk into oblivion "for four hundred years, appeared "again at the working of an iron "mountain; and this event gave "rife to an annual feftival, whereon "they heat an iron red hot, on "which the khan gives the firft "ftroke; and, after him, every chief "of the Mongolian tribes." By comparing thefe two relations together we are able to find out from whence the tale that Tfchingis-khan was a *fmith* took its origin. The

* Cap. xix.

† Part II. chap. v.

circum-

circumſtance of the feſtival is true; and the invention of the art of ſmelting iron in the mountains Irgonekon gave occaſion to it *. All the reſt is a mere fable.

It is commonly ſaid, that this mountain is ſituated ſomewhere in the dominions of the Elutian Kontaiſcha. But no perſon has hitherto pretended to mark it out with any preciſion. It ſhould ſeem more probable that its ſituation is in the neighbourhood of the river Argun, where we find ſilver, copper, and iron: for, notwithſtanding the word *Irgon* does not ſignify *copper* in the

* Petit de la Croix, Hiſtoire de Gengis-chan, lib. i. cap. 1. p. 8.

modern

modern Mongolian language, yet it denotes that metal in the languages of the Syrans, Permians, Votiacs, and Tſcheremiſſes.

SEC-

SECTION V.

Of the KALMUCS.

UIRAT is the primitive name of the Kalmucs, and ſo their progenitors are called by Abulgaſi*. The Tartars of Katſchinſk, Kraſnoyarſk, Kuſnetz, and the Sagaians, know the modern Kalmucs by no other name. Nay, this appellation is preſerved among themſelves to this very day, with only a ſmall alteration: for they call themſelves Oëlots.

* Abulgaſi, p. 112 & 198.

The Chineſe miſſionaries ſtyle them Eluts*. This is the general name of the nation. Torgo-ut [Torgot], Dſongar [Sengor], and Choſchot, are only different branches of the Kalmucs; Ruſſ. *Kalmak* and *Kalmyk*. This name was given them from a kind of caps which theſe Eluts wore, called in the Tartarian language *Kalpak*. The circumjacent Mohammedan Tartars who uſe turbans, and differ from them entirely on the ſcore of religion, language, manners, and way of life, and moreover wage an eternal war with them, gave this name to them as an opprobrious appellation.

* Du Halde, tom. IV. p. 46.

This cuſtom, of naming a nation from a certain outward characteriſtic ſign, is not only common to the Tartars, but to many other people of Siberia. The Koraiks, living along the Pentſchinian gulf, call the Ruſſians *Milgetong*, i. e. *Firemen*. The ſame people call the Tſchuktſches *Mainetong*, i. e. *Courageous men*, and the Kamtſchadales, *Kontſchadal*, i. e. *People who live at the utmoſt extremity* or *end*. From this name *Kontſchadal*, the Ruſſians afterwards formed Kamtſchadal and Kamtſchatka.

In like manner the Mohammedan Tartars of the Sunian ſect called all the

the Turkumans, and afterwards all the Perſians likewiſe, *Kiſilbaſch*, i. e. *Red-heads*. The reaſon of this denomination was as follows. The Perſians aſſiſted the Scheik Sofi (the founder of the reigning family in Perſia, which lately became extinct) in his wars. For this ſervice that monarch permitted them to wear for ever caps of red velvet, ſuch as he uſed to wear himſelf. The Tartars of Buchani and Chiva call the Mankattes, a people of the ſame religion with themſelves, *Karakalpaks*, i. e. *Black-caps*.

If, with Abulgaſi, we divide the whole Turkiſh nation into two great branches, that of the Tartars, and

that

that of the Mongouls, the Uirats muſt be reckoned with the latter. Indeed they reſemble their neighbours the Mongouls in countenance, living, manners, cuſtoms, and religion; and muſt have been ſeparated only by political diſſentions. The affinity of the three nations, Mongouls, Kalmucs, and Burats, may be ſeen by the affinity of their languages.

	Mongouls.	*Burats.*	*Kalmucs.*
God.	Burchàn.	Burchan.	Burchan*.
One.	Negè.	Negè.	Nege.
Two.	Chour.	Koir.	Chojur.
Three.	Gurbà.	Gurban.	Gurba.
Four.	Durba.	Derbyn.	Darbo.

* Likewiſe *Sajatſchi*, i. e. The Creator.

Five.	Tabu.	Tabún.	Tabú.
Six.	Dſurga.	Dſergon.	Surga.
Seven.	Dolò.	Dolón.	Dolo.
Eight.	Naima.	Najaman.	Naima.
Nine.	Juſſu.	Jihun.	Jeſſu.
Ten.	Arbàn.	Arban.	Arba.
100.	Dſo.	Dſon.	Dzo.
1000.	Minga.	Mingan.	Mingan.

The Uirats lived formerly about the eight rivers, which, according to Abulgaſi *, take their riſe in the Eaſtern regions of Mongolia, and at length concur in one large river Ikar, or Ikran Muran †. At firſt ſight a perſon might be led to ima-

* Abulgaſi, p. 113.

† *Muran*, in the Mongolian language, ſignifies *a large ſtream.*

gine

gine that this Ikar was the ſame ſtream that is called by the Ruſſians at its ſource Onon, in the middle of its courſe Skilka, and thence to its mouth Amur. Abulgaſi ſeems to lead us to this opinion. For, if theſe eight before-mentioned rivers take their riſe in the countries inhabited by the Mongouls, one ſhould think that the Ikran itſelf flowed through the parts belonging to the Mongouls. Abulgaſi ſays likewiſe * that the Ikran falls into the ocean. Now, if we find no other river in the country of the Mongouls that diſcharges itſelf into the ocean, the Ikran ſurely muſt be

* Abulgaſi, p. 106.

the Onon. The laſt argument is, that the ſame author affirms * that ſome Tartars ſettled about the Ikran. But theſe Tartars nevertheleſs probably lived near the ocean. For when they rebelled againſt Altan-khan, the emperor of the family of Kin, the rendezvous of the Mongouls who came to aſſiſt the emperor was on the Onon, and there the Tartars loſt a battle †: The Tartars however did not all live in one place; but ſome about the Onon, ſome about the ſuperior regions of the Hoang-ho, and ſome in various other places. It is impoſſible there-

* Abulgaſi, p. 105.

† Gaubil, Hiſtoire de la dynaſtie des Mongoux, p. 4.

fore to decide by this account whether the Ikran ſignifies the Onon or the Hoang-ho. The Mongouls lived likewiſe on both ſides of the great ſandy deſart Gobi; ſeveral of them conſequently nearer to the Onon, and ſome nearer to the great Chineſe wall, and the upper regions of the Hoang-ho: which places they inhabit to this very day.

The Onon bears different names, according to the territory it runs through. The Ruſſians call it Amur; the Tunguſians, Schilkir; the Chineſe, Helong-Kjang, i. e. *The river of Dragons*; and the Mandſhoures, Sagalin-Ula, *the Black river*. This laſt denomination perhaps led ſome

writers to imagine that the Ikar, or Ikran-Muran of Abulgafi, were the ſame that Marco Paolo calls Kara-Muran, and that both were the Ikar of Abulgafi. Were we to allow this Kara-Muran and the Ikar of Abulgafi to be one and the ſame river, yet they are not the Amur. Marco Paolo mentions ſuch things of his Kara-Muran as are impoſſible to be reconciled with the Amur. He ſays *, along that river are built many towns that carry on a conſiderable trade; and about its mouths is the fleet of the great khan, conſiſting of 15,000 veſſels. Now both theſe circumſtances are falſe

* Marco Paolo, lib. ii. cap. 31. 52.

reſpecting

reſpecting the Amur; but may be ſaid with ſome abatement of the Hoang-ho.

If we add to theſe accounts the relation in Abulgaſi*, that Ugudai, the ſon and ſucceſſor of Tſchingis-khan, made an irruption into Kitai, and laid ſiege to a town on the ſhore of the Kara-Muran; then it follows, that, as Kitai is the northern part of China, the Kara-Muran muſt neceſſarily be the Hoang; which agrees likewiſe with the expeditions of the Ogotai, who carried on no wars but in the northern China †.

* Abulgaſi, p. 357.

† That Abulgaſi calls one river by two names, Ikar and Kara-Muran, affords no proof

That the Kara-Muran of Marco Paolo is the Hoang-ho, ſeems to need no farther proof. Father Gaubil, who knew China as thoroughly as his native country, and

againſt our opinion. He collected his chronicle from a number of Mongolian and Perſian writers, whom he found to give two names to one thing, and took no trouble to inquire more minutely into the matter. Nothing is more common than for two nations to call the ſame river or place by different names. It happens even to a ſingle nation. For inſtance, the Chineſe, at different times, and in different ſituations, give various names to their towns, provinces, &c. obſcuring their hiſtory by that means to ſuch a degree, that it is impoſſible for the moſt attentive reader to purſue it regularly without a regiſter of theſe different denominations. Pere Gaubil's hiſtory of the Mongolian dynaſties affords many proofs of this aſſertion.

who

who deſerves more credit in this matter than all the writers before him, mentions, in three ſeveral paſſages of his book *, that the Kara-Muran of Marco Paolo is the Hoang-ho. Even the names Kara-Muran and Hoang-ho both ſignify *a turbid muddy river*; the former in the Mongolian, and the latter in the Chineſe language. And all travellers affirm the Hoang-ho to be in reality of ſuch a quality.

Admitting it then for a fact, that the Kara-Muran and the Ikar-Muran are the ſame river; it cannot be the Amur, but the Hoang-ho.

* Pere Gaubil, p. 63. 239. and 286.

The

The diſtinguiſhing characters adduced in favour of the Argun are equally applicable, indeed more ſo, to the Hoang-ho. This latter river diſcharges itſelf likewiſe into the ocean. The eight rivers which, according to Abulgaſi, take their riſe in the territories of the Mongouls, are eaſtward with reſpect to the weſtern Mongolian dominions, notwithſtanding they fall into the Hoang-ho. The other aſſertion of Abulgaſi, that a part of the Tartars ſettled about the Ikar, and that the auxiliaries of the Mongouls aſſemble about the Onon in order to carry on from thence the war againſt the rebellious Tartars, may be eaſily reconciled

reconciled with the Hoang-ho, by only remembering what was mentioned above, that the Tartars fixed not in one particular place, but inhabited ſeveral.

Theſe conjectures receive a very great ſupport from the later accounts of the miſſionaries in China, who place the Uirats juſt about the Hoang-ho, beyond Ortus. Theſe Uirats are, as was before obſerved, the fore-fathers of the modern Kalmucs, who retired farther to the weſt. By the general map in the Chineſe Atlas, we find the Tumets ſomewhat farther to the eaſt than the Uirats. Theſe Tumets, according

to

to the Hiſtory of Abulgaſi *, are deſcendants of the Uirats, and therefore people of the ſame origin. For both are ſprung from the Mongouls: not from thoſe that inhabited the regions beyond the vaſt ſandy deſert about the river Selenga, Orchon, Tola, Kurulun, &c. who were otherwiſe called Kalkas; but from thoſe who encamp between the deſert and the Chineſe wall, over the provinces Schanſi and Petſcheli, and who, to diſtinguiſh them from the former, are called the Yellow Mongouls, or only Mongouls, without any addition. According to the

* Abulgaſi, p. 114.

miſ-

miſſionaries *, the whole number of theſe Mongouls, living under the Chineſe ſceptre, is comprehended within 49 ſtandards.

* Du Halde, tom. iv. p. 71.

SECTION VI.

Of the TSONGARES.

THESE inhabitants of the regions from north to ſouth between Siberia and the greater and leſſer Bucharia, and from eaſt to weſt from the Altaian mountains to the Kalkas Mongouls, are a branch of the Uirats, and are governed by their own independent ſovereigns. They extend weſtward to the regions along the river Ili, which flows into a lake among the Altaian mountains on the frontiers of Turkeſtan *.

* Souciet, Obſervations Mathematiques, tom. 1. p. 142. Paris, 1729, 4to. Du Halde, tom.

This nation, once ſo formidable to the Chineſe, has been either deſtroyed or diſperſed ſince the year 1757 by their own civil diſſentions and the intrigues of the Chineſe. Their country is now a deſart.

But let us reſume our firſt inquiry, and endeavour to fix the time when they came firſt from the

tom. iv. p. 54. Abulgaſi, p. 65. Souciet places the weſtern ſituation of the mountain Altai in 46 degrees 20 minutes latitude, and 20 degrees 20 minutes longitude weſt of Pekin. The ſituation of the lake Palkaſi, into which the river Ili is ſaid to diſcharge itſelf, he fixes in 46 degrees 50 minutes latitude, and 37 degrees 40 minutes longitude to the weſt of Pekin.

frontiers

frontiers of China into the defert and about the Ili.

It ſeems highly probable that it happened under the great revolution effected by Tſchingis-khan, when the principal part of the nations he ſubdued were totally exterminated to make room for the conquerors *.

The khans of the Kalmucs, and probably others of their chiefs, de-

* This may be ſeen from the ixth part of Abulgaſi's hiſtory, where we meet with nations dwelling near the Caſpian ſea about the Oxus and the Iaxartes, or in the Kapſchak regions, Perſia, Bagdat, &c. which people lived before the inroads of Tſchingis-khan in Mongalia, and were even Mongouls.

ſcended

ſcended in a direct line fron Tſchin-gis-khan. At leaſt Kaldan [Baſchtu-khan, as Du Halde always calls him], who ſubdued the Mongouls, and was himſelf defeated afterwards in a war againſt the Chineſe emperor, claimed his deſcent from Tſchingis. The Mohammedan Tartars diſpute this honour with their enemies the Eluts; but the latter have greater probability on their ſide. For this we know from the Chineſe hiſtory, that Mangho, the ſon of Tolei, uſurped the Mongolian throne, contrary to the regulation of Ogotai-khan *. This irregular behaviour diſguſted ſeveral princes

* Pere Gaubil, Hiſt. de la dynaſtie des Mongoux, p. 98. 106. 112.

of the family of Ogotai, who oppoſed him, but ſo ineffectually, that they were exiled by Mangho, either to *Biſchbalig*, or about the region of the Irtiſch. Of theſe exiled princes, one eſpecially deſerves to be noticed, namely, *Haitu*, who founded a conſiderable ſtate in the country of Almalig. This prince, having perſuaded the chiefs of all the neighbouring tribes, as well as thoſe who were encamped eaſtwards and northwards from the Altaian mountains, to become of his party, carried on a war of more than 30 years againſt the two Chineſe khans, Hupilai and Timur. We avoid making here a large digreſſion to fix the true ſituation of Biſchbalig and

Al-

malig *. It will be sufficient to remark, that these princes were banished into the country of the Dsongarian Kalmucs, where they raised their troops in the war against the Chinese. From these researches we find that the Dsongarian princes, thinking themselves descendants of Tschingis-khan, must derive their

* Gaubil, p. 35 & 126, asserts, that Bischbalig lay to the north of Turfan, and Almalig to the west of Bischbalig. It seems that the tract of land, at present called the Lesser Bucaria, was stiled in antient times Kaschgar and Almalig. He adds, that Almalig was crouded with Mohammedans. The Lesser Bucharia, Turfan, and Chamul, were already Mohammedans before Tschingis-khan; and no Mohammedans are to be met with in the environs of these countries, to the north, east, and south.

genealogy from theſe exiled princes of the family of Ochotai. Gaubil and Souciet are miſtaken in deriving the Kalkas princes from Tſchingis-khan, and the Elutian princes from Timur. Du Halde * makes the family of the Elutian khan Kaldan to be deſcended as well from Timur as from Tſchingis-khan; and this by taking it for granted that Timur was of the family of Tſchingis. Thus far is certain, that both Tſchingis-khan and Timur-Bek had one common anceſtor in Tumenah-khan †.

* Tom. iv. p. 31.

† This Tumenah had two ſons, Kili and Fadſchuli [Abulgaſi, p. 152 & 399, calls them Kabull and Katzuli], the former of whom was the great grand father of Tſchingis;

gis; and the latter the ſeventh great grandfather of Timur. [D'Herbelot, artic. Genghis-khan].—We find by the Chineſe annals, that Timur married a princeſs of the family of the laſt Mongolian emperor of China Schunti. [Gaubil, p. 271.] This relation being true, Schunti muſt either not have been emperor of China; or Timur, not having yet uſurped the ſovereignty, was accordingly of no authority. For Schunti fled to Tartary in the year 1368; and the reign of Tſchingis laſted 35 years, he died in 1405. [Gaubil. p. 316. com. with Abulgaſi, p. 405.] But it ſeems that Timur married the daughter of Schunti after the death of her father, in order to get a pretext for attacking China, and wreſting it out of the hands of the founder of the new dynaſty of Ming.

SECTION VII.

Of the RELIGION *of the* KALMUCS *and* MONGOULS.

FORMERLY both the Kalmucs and Mongouls profeſſed the religion of the Schamans. This they afterwards changed for that of Tibet and Tungut, or the religion of Dalai Lama.

In the interior regions of the eaſt, three religions prevail; which muſt be carefully diſtinguiſhed from each other. Theſe are the Schamane, the Brahmine, and the religion

gion of Lama. That of the Schamans is the oldeſt religion in India of which we have any account. It is mentioned by Strabo, Clemens Alexandrinus, and Porphyry. The firſt of whom calls them *Germanians*, the ſecond *Sarmanians*, and the third *Samanians*. Its followers cultivated philoſophy; and the Brahmans themſelves confeſs that they are indebted to them for their ſcience: and they read the writings of theſe Schamans juſt as we read the Greek and Latin authors. Yet the Brahmans perſecuted their preceptors, and ſtopped not till they had forced them to fly. Inſomuch that for ſix hundred years paſt we no longer find any traces of them

on the other ſide of the river Ganges *.

All the religions that continue to prevail on the other ſide of the Ganges, ſeem derived from the Schamane. Even the religion of Lama is nothing more than a reformed Schamaniſm. The old Schamans had nothing certainly fixed as to the origin of their gods, or the time, quality, or perſons of the ſucceſſion. Among the Lamaites one god ſucceeds to another, in an uninterrupted ſeries, in the perſon of their Lama.

The religion of the ancient Mongouls ſprang likewiſe from that of

* Hiſtoire du Chriſtianiſme des Indes par M. de la Croze, liv. xvii.

the

the Schamans. But theſe barbarians being deſtitute of all writing, this religion could only be propagated by oral tradition. As for the Burats, Jakutes, and the heathen Tartars, their religion reſembles that of the ancient Mongouls; but it is without any coherence, and ſo mutilated, that it would be very difficult to collect from its fragments any ſort of ſyſtem of the old Schamans.

We are able to trace the name of the god of the ancient Schamans, indeed, in the denomination of the chief goddeſs of the Siameſe and Peguans, which is *Sommona Kodom* *.

* The Tartars call god Kutai, Chutai, or Gudai; the Perſians Khoda. Sommona Kodom ſignifies therefore probably *the god of the Schamans.*

The Mongouls call this god *Schi-gimuni*, and the Kalmucs *Schaka-muni*, or *Schak-Schimona*, which laſt denomination muſt be our guide in obtaining our knowledge of this deity, who can be no other than the well-known *Schaka* or *Schekia*, who was born 1017 years before the time of our Bleſſed Savour, and was called after his apotheoſis *Fo*. Pere Gaubil, in his Hiſtoire des Mongoux, confeſſes that he cannot diſcover whence the name Fo takes its origin. It is true nothing certain can be adduced about it. But it ſeems highly probable, that Fo is the *Bod* or *Budda* of St. Jerome; for neither the Tibetans, nor Mongouls, nor Kalmucs, have an *F* in their

their language. Mr. D'Anoille obſerves that Bod ſeems generally to ſignify goddeſs; and Bodtan, or Boutan, a name given to the kingdom of Tibet, ſignifies *God's-land*.

Of this name Budda, a great many traces are ſtill to be found in the countries of the Mongouls and of India. This god Sommona Kodom is likewiſe called *Pouti-Sat*, i. e. The lord Pouti. The Burats call their prieſts *Bo*. Wedneſday is termed in all the languages of India *Budda*. In the Samſkret, or holy language of the Brahmans, that day is named *Budda-waram*: in that of Ceylon, *Budda-dina*: in that of Siam, *Van-pout*: and in the Malabarian language, *Buden-kirumei*.

All theſe names are the appellatives of one and the ſame god. The inhabitants of the kingdom of Leao have an academy, to which the prieſts of Siam reſort for the acquiſition of their knowledge. Theſe call their principal god indifferently either *Budda*, *Sommona Kodom*, or *Schaka*. In Tibet, this divinity has ſtill another name, *La*. Perhaps the name of *Lama*, as alſo that of the kingdom *Leao* itſelf, are derived from this denomination of the deity.

The ſignification of the word Schaman is differently explained by three learned men. Our countryman, Mr. Thomas Hyde, interprets it *a ſighing or ſobbing man*.

Kæmpfer

Kæmpfer* explains it by *a man without paſſions*. M. de la Loubere, an ingenious and very learned man, who travelled to Siam, tells us, that it ſignifies in the Balian, or holy language of the Siameſe, *a man living in the woods; a hermit.*

The laſt of theſe interpretations may very well be reconciled with what Clemens Alexandrinus relates of his Sarmanes. "They are her-
"mits," he ſays, "and live neither
"in towns nor houſes: they cover
"their body with the bark of trees,
"and eat nothing but wild fruits.
"Their drink is only water, which
"they

* Hiſtoire du Japon, tom. i. p. 46. Amſt. 1732. 16°.

" they ſcoop from the brook in the " hollow of their hands, &c." In the ſame manner M. de la Loubere very ingeniouſly explains the word *Schaka*. He derives it from the Siameſe word *Tſchau-ka*, my lord, the uſual title of the Talapoins or prieſts of Siam. Schaman and Tala-poin mean the ſame, the former in the Balian, and the other in the common language of the Siameſe.

SEC

SECTION VIII.

Of the RELIGION *of* TIBET; *or, of the* DALAI LAMA.

WE have likewiſe only obſcure and confuſed accounts of the religion of theſe people; and the miſſionaries relate numberleſs abſurdities, both as to its origin and its dogmas. The monk Rubruquis ſeems to have had ſome knowledge of them *. But, ſpeaking likewiſe of the Neſtorian chriſtians (who have even a biſhop reſident in the Kitaian town Segin †),

* Voyage de Rubruquis, chap. xxvi.—xxviii.

† Rubruquis, chap. xxviii. p. 60. & chap. xlvii. p. 125. Marco Paolo mentions likewiſe a Kitaian town Sin-gui [the termination *gui* is the Chineſe *dſchu*], and that a part of the inhabitants were Neſtorian Chriſtians.

and

and of another ſort of idolaters whom he calls the Tuinians *, he confounds the three together. Carpini †, another monk, who travelled before Rubruquis to the great hord of the Tartars, repreſents the *Vigures* as chriſtians of the Neſtorian ſect. The Jeſuit Gaubil aſſerts the ſame thing ‡.

* Rubruquis, chap. xlv. aſſures us the Tuinians were idolaters. But, what is extraordinary, in the very ſame chapter he affirms, that the Tuinians were addicted to the ſect of the Manicheans. The Oriental chriſtians often call Manes *Al Thenaoui*, and his ſect *Al Thenaouiah*; which word ſignifies the doctrine of the two principles. See D'Herbelot, Biblioth. Orient. art. *Mani*. Hence it ſeems probable, that theſe Tuinians are Manicheans.

† Carpini, Voyage, art. v. p. 40.

‡ Obſervations Mathematiques, &c. publiées par le pere Souciet, tom. i. p. 224. D'Herbelot, Biblotheque Orientale, art. *Igur*. —Uigur is called, according to the Chineſe geography, Turfan.

All theſe writers unanimouſly affert, that Chriſtianity was diffeminated over Tongert, China, among the Mongouls, and even in the family of their khans. But it is no eaſy matter to make theſe teſtimonies accord with the preſent ſtate of thoſe countries. For we find not the leaſt trace of Chriſtianity therein, except among ſuch as have been converted perhaps by the Jeſuits in China in modern times. On the contrary, the religion of Lama prevails much at Tongut, in ſome kingdoms of India, in Mongolia, among the Eluts, and alſo in China.

It ſeems therefore probable, that the Neſtorian monks in former time

might have viſited theſe regions. But, in proceſs of time, as their prieſts became more and more ignorant, as well as remoter from other Chriſtians, Chriſtianity became likewiſe more and more corrupted, till at length it vaniſhed quite away, or was abſorbed in the religion of Lama.

This religion ſeems not to be of a very antient date. It is a mixture of the ſuperſtition of the old Schamans with the Chriſtian religion. From the Schamans it retained Fo and the metempſychoſis: from Chriſtianity it probably took its ceremonies and habits.

Several

Several learned writers derive the ceremonial of the religion of Lama from the Indians, and that from the Ægyptians: as it is thought that the ceremonies of the Ægyptians were ſpread almoſt over the face of the whole earth. From all which we ſhall only obſerve, that in the remoteſt ages the Ægyptians had no other phyſicians than their prieſts. This cuſtom obtained likewiſe amongſt the Syrians and Hebrews. Aſa firſt uſed the aſſiſtance of proper phyſicians, and was reproved for it*. The ſame

* "And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe was exceeding great: yet in his diſeaſe he ſought not to the Lord, but to the phyſicians." 2 Chron. xvi. 12.

cuſtom prevailed in India and over all the Eaſt. The antient Tartars and Mongouls had no other phyſicians than their prieſts. And we find it ſo at preſent among all the ſavage nations of Siberia, and even in America. It ſeems very probable that the earlier Chriſtians took ſome ceremonies from the neighbouring nations; and perhaps all the rites and ceremonies among different nations that are very ſimilar to each other came originally from the religion of the Ægyptians*.

* The prieſts of Ægypt ſhaved their head and wore linen garments. Martial, epigram. xii. 29. Juvenal, ſat. vi. lin. 533.

Qui grege linigero circumdatus, et grege calvo
Plangentis populi currit deriſor Anubis.

Kæmp-

Kæmpfer * labours much to make it probable, that the founder of the religion of Fo was an Ægyptian. But he ſeems to be in the wrong: and his conjecture would have been more probable, if he had put the religion of the Brahmans inſtead of that of Fo.

It might furniſh matter of diſpute between the Indians and Ægyptians which of them were the elder nation. If Shuckford's conjecture could be proved true, that Mount Ararat, on which the ark of Noah reſted, is one of thoſe mountains which form the nor-

* Hiſtoire du Japon, tom. I. p. 31. 34.

thern frontier of India, it would be a great argument in favour of the Indians. Several writers endeavour to prove likewiſe, that the Perſian magi received their knowledge and their religion from the Indians*. And indeed as the Ægyptians and the Brahmans have ſo great a ſimilarity in their manner of life, police, tenets, and religious ceremonies, one nation certainly tranſcribed from the other. But the queſtion is, which nation received them from the other? Some arts, as well as ſome of the doctrines of the philoſophers, came from India to Europe, as the game of cheſs, the art of reckoning with ten

* Ammian. Marcellin. lib. xxiii.

cyphers,

cyphers, Democritus's doctrine of atoms, the metempsychosis, &c. which last was received likewise by the Ægyptians.

Pythagoras brought this doctrine from India, not from Ægypt. Eusebius, in his Chronicle, relates that about four hundred years after the birth of Abraham, which happened a hundred and twenty years before the going out of Ægypt, there came a swarm of Æthiopians from the river Indus, and settled in the neighbourhood of Ægypt. We here see that the Indians made a voyage by water to Ægypt; but we find no accounts that the Ægyptians ever made such an one.

The Ægyptians, on the contrary, may alledge the expeditions of Oſiris, Bacchus, and Seſoſtris. For, notwithſtanding theſe events are mixed with fables, the moſt abſurd relations have yet ſome certain foundation in truth, which we are not capable of thoroughly developing. It may be that ſome Ægyptians emigrated likewiſe to India, in order to avoid the cruel treatment of the Perſian king Cambyſes. At leaſt the hiſtory of mankind ſeems to ſupport this conjecture; for the limits of every religion have always been extended as often as it has been perſecuted.

There

There are two perſonages that have for ſeveral centuries been very famous in the world, Preſter John and Dalai Lama. Three travellers, Carpini, Rubruquis, and Marco Paolo, firſt made Europe acquainted with Preſter John, but they all have different opinions about him. The firſt repreſents him as an Indian king; the ſecond as a Chriſtian king of the Tartarian hord Naiman, whom he believed to be likewiſe Chriſtians. But both their accounts are certainly wrong.

The Portugueſe having found a way to India by ſea round Africa, diſcovered a certain Chriſtian prince

in

in Abyſſinia, whom they took for Preſter John, notwithſtanding the three before-mentioned travellers had placed him, not in Africa, but in the remoteſt parts of the Eaſt, in the neighbourhood of China. This circumſtance they overlooked.

But we muſt firſt proceed to give ſome accounts of Dalai Lama. He lives in a pagoda on the mountain Potala, which, according to the Jeſuit Gaubil, is under 29° 6′ northern latitude, and 25° 58′ weſtern longitude from Pekin *.

His followers explain the nature of his immortality in the following

* See Du Halde, Deſcription de la Chine, et de la Tartarie Chinoiſe, tom. IV. p. 122. 125.

manner:

manner: that his ſoul, after the death of his body, paſſes into another human body which is born exactly at that time, and this man is the new Dalai Lama *.

Almoſt all the nations of the Eaſt, except the Mohammedans, believe the metempſychoſis as the moſt important article of their faith; eſpecially the Indians, the inhabitans of Tibet, and Ava, the Peguans, Siameſe, Mongouls, all the Kalmucs, and the greateſt part of the Chineſe and Japaneſe. According to the doctrine of the me-

* Others relate, that they keep a young man in the pagoda during the life of the Dalai Lama, who is to ſucceed him.

tempſychoſis, the ſoul is always in action, and never at reſt; for no ſooner does ſhe leave her old habitation but ſhe enters a new one. The Dalai Lama being a divine perſon, he can find no better lodging than the body of his ſucceſſor; or, properly not the ſoul, but the Fo reſiding in the Dalai Lama which paſſes into his ſucceſſor: and this being a god to whom all things are known*, the Dalai Lama therefore is acquainted with every thing that happened during his reſidence in the former body. Thus, at leaſt, the thinking people of that religion would perhaps explain their metempſychoſis. The far greater part

* Du Halde, tom. IV. p. 573.

of the worſhipers of Lama, however, do not require reaſon and arguments for what they believe; but take all in a literal ſenſe, and examine no farther; having the ſame notion of the Lama as the Mongouls had of the Pope*.

Preſter John, of whom we have ſpoken above, in like manner gave riſe to many conjectures; the greateſt part of which are ſo improbable as not to deſerve refutation. We will begin therefore at once by that method which ſeems

* Rubruquis ſays, that in his travels to the Greater Tartary, he was aſked by ſeveral Mongouls whether the Pope was really five hundred years old.

to promiſe the beſt elucidation of the matter.

The name Prêtre Jean, or Juan, was miſtakenly heard by the firſt Europeans that viſited theſe regions. And their fancy working upon it, formed many extravagant ideas which were received and cheriſhed in Europe. Theſe travellers perceived a certain reſemblance between the ſound of a word in the Mongolian and Tibetan languages with that of a French, Italian, and Portugueſe word. Unuſed to the ſtudy of languages, they imagined that ſuch words as had a ſimilar ſound muſt have likewiſe the ſame ſignification

in

in the language of Tibet and of the Mongouls which they bore in ſome of the European. This idea being once received, many fantaſtical etymologies and fables naturally aroſe, as that about a certain Indian Johannes Preſbyter, &c.

Among all the etymologies, that of Scaliger* ſeems to be the moſt probable. This name, according to his opinion, came from India, and properly was Preſte Jehan [Preſte Giani; for Gehan in the Perſian and Indian languages ſignifies *the world*], which is as much as to ſay, *a meſſenger of the world*; or *an uni-*

* De emendatione temporum, p. 637.

verſal

verſal apoſtle. The Neſtorian patriarchs always appropriated to themſelves the pompous title of CATHOLICUS*, which ſignifies, as every one knows, almoſt the ſame thing.

Now, if we can admit that the miſſionaries of the Neſtorians came into theſe countries (which almoſt every competent judge in ſuch matters will allow) then the Neſtorian patriarch and Preſter John are one perſon; at leaſt according to the rules of etymology. And this Preſter John being a Chriſtian, he muſt have been the Catholicus of the

* See Diſſertation de la predication de la foi Chretienne a la Chine, par M. Renaudot, dans les anciennes relations des Indes, et de la Chine, p. 238, & ſeqq.

Neſto-

Neſtorians; or perhaps only a biſhop ſent by the Catholicus, who in theſe diſtant regions aſſumed a greater title than was ſtrictly due to him.

In the purſuit of theſe enquiries we ſhall find this Preſter John, or this Neſtorian Catholicus, to be likewiſe one and the ſame with the Dalai Lama.

Preſter John was heard-of earlier than the Dalai Lama. In the country of the Mongouls, where Preſter John is ſaid to have formerly reſided, they knew nothing about a Dalai Lama before the time of Kajuk-khan, one of the deſcendents of

Tſchingis-khan *. Among the Europeans, Pere Andrada is one of the firſt who mentions him, about the year 1624 †, and Bernier ſpeaks of him as of a ſtrange novelty ‡.

It deſerves to be remarked, that the old writers, whilſt they take notice of the Neſtorians and Preſter John, ſay not a ſyllable of the Dalai Lama. But no ſooner are they become acquainted with the Dalai Lama, than they ceaſe all mention of Preſter John and the Neſtorians in Mongolia and Tibet.

* Rubruquis, chap. xix. Marco Paolo, lib. c. 51. Gaubil, p. 105. & 143.

† Du Halde, tom. IV. p. 576.

‡ Voyages, vol. II. p. 309.

All theſe circumſtances ſeem ſufficently to prove that the Catholicus, Preſte Gehan, and Dalai*, are only one perſon.

The foregoing accounts, with thoſe which will appear in the ſupplement at the end of the fourth volume of this work, may be conſidered as a critical excurſion on the Mongolian hiſtory, and the religion of Tibet. But all theſe accounts, no leſs than ſuch as are to be met with in other authors, would be ſtill more imperfect, had not Mr. Pallas

* Dalai, in the language of the Mongouls, ſignifies a *ſea*, or *ocean*, and in a metaphorical ſignification an *immenſe diſtance*.

lately favoured the world with a work in the German tongue, which deſerves the attention of every man deſirous of purſuing his enquiries into the hiſtory of Aſia, into the manners and religions of nations.

Mr. profeſſor Pallas, of the Imperial Academy of Sciences at St. Peterſburg, travelled through many parts of the immenſe Ruſſian empire*. His diſcoveries in natural hiſtory,

* Let us hear a general deſcription of Ruſſia and its inhabitants, given by an elegant Scotch writer at the beginning of the laſt century, and which ſeems accurate enough for the times in which he wrote: "Ultra Polo-
"niam Ruſſia jacet, quam obtinet Moſcovi-
"tarum princeps. Nomen Imperio ab urbe
"Moſco eſt: quam illius Ruſſiæ caput mul-
"titudo

hiſtory, and his great merit in other branches of ſcience, ſecure him the eſteem

" titudo incolarum & habitatio regum fecit.
" Ab oceano ad Caſpium mare immenſo tractu
" patet. Diverſis lateribus Polonis Suediſque
" confinis eſt. In aliis ejus limitibus Tartari
" hærent. Longo frigore, & penetrabili, dam-
" nata eſt. Vix profecto jam vere redditur
" terra, quam nives oppreſſerant. Inde æſtas
" graviſſime incumbit, & quaſi redimeret mo-
" ras quas longa hiems fecit, ſubito, æſtu per-
" coquit fructus, non tamen ad noſtrarum ar-
" borum felicitatem. Penè ſupra fidem eſt,
" ibi quoque pepones matureſcere, quibus
" apud nos non flagrantes modo ſoles quæ-
" runter, ſed & ſæpe repetiti. Crebræ ſilvæ
" campos attollunt; in iis pretioſæ pellibus
" feræ; ceræ etiam copia, atque mellis; &
" hinc præcipuum in illis regionibus merca-
" turæ commercium. Multi incolæ ſunt,
" neque tamen pro terrarum amplitudine,
" quas poſſident.

eſteem of every one that has candour and juſtice enough to give honour to

" Servituti gens nata, ad omne libertatis
" veſtigium ferox eſt; placida, ſi prematur.
" Neque abnuunt jugum. Ultro fatentur
" principi ſe ſervire, illi in ſuas opes, in cor-
" pora, vitamque jus eſſe. Sordidioris reve-
" rentiæ humilitas Turcis non eſt in ſuorum
" Ottomanorum ſceptrum. Ceteras quoque
" gentes ex ſuo genio æſtimant. Hoſpites,
" ſive forte, ſive conſilio in Moſcoviam ad-
" vectos, in idem jugum damnant, & ſervire
" ſuo principi volunt: ſi quos furtim abe-
" untes retraxerunt, ut fugitivos plectunt.
" Magnatibus, licet ipſi ſerviunt, in minores
" ſuus faſtus eſt: & vulgus horum maxime
" ſupercilium timet.

" Fertur populus adeo literarum rudis eſſe,
" ut pauci inter illos vulgatiſſimas preces me-
" moria teneant quibus Numen propitiamus.
" Bello quam otio aptiores: & plerumque in
" armis ſunt: ſive quo Tartarorum impetum
" frangant,

to a genius rarely equalled; at the ſame time that his readineſs at communication

" frangant, ſive alio limite Polonos laceſſunt,
" aut repellunt: Iſta quoque ætate civilibus
" odiis inter ſe certaverunt. Acies illis ex
" equitibus tota: pedite ideo vix utuntur,
" quod omnium bellorum momenta in celeri-
" tate conſtituunt: magno impetu vel impreſ-
" ſionem adorti vel fugam. Sed ubi pavere
" inceperunt, ad deſperationem quoque ver-
" tuntur. Adeo ut ex prælio fugientes, ſi aſ-
" ſequitur hoſtis, nihil auſi repugnare, ita ſe
" victoribus dedant, ut nec mortem depre-
" centur. Caſtigandis furtis remiſſi ſunt: ta-
" men prædones ultimo ſupplicio ulciſcuntur.
" Gens eſt cauta, nectendiſque fraudibus apta:
" neque ignorant, ideo mercatoribus ſe ſuſ-
" pectos: quos ut placabiliores habeant, in-
" terdum in mutuis commerciis aliam pa-
" triam ſibi fingunt. Perpotandi ſtudium acre
" eſt, & præter patrios potus ne quidem ad-
" vecta vina deſunt.

" Uxoribus

munication and ſweetneſs of diſpoſition render him the delight of all his acquaintance.

This

" Uxoribus longa captivitas, quas domi ſe-
" rio continent, dignas quoque majoribus
" malis: adeo ſervilibus ſupra fidem ingeniis
" demiſſas eſſe aiunt. Virorum in ſe bene-
" volentiam ex verberum numero æſtimant:
" nunquam melius ſuo judicio habitæ quam
" cum in ſæva ingenia inciderunt. Quidam
" è Germania in Moſcoviam migraverat, vir
" è plebe, & ſi nomen in tantilla re placet,
" Iordanes dicebatur. Hæſit ergo in illa re-
" gione, & cum ſibi eæ ſedes placerent, inde
" etiam duxit uxorem. Hanc cum caram
" haberet, omnibuſque officiis mutuam gra-
" tiam affectaret, illa dejectis luminibus mœſta,
" crebro in ſingultibus & ceteris, mœrentis
" animi indiciis erat. Viro denique ſciſcitanti
" mœſtitiæ cauſam; ſe enim nullis, quod
" ſciret, amicitiæ muneribus defuiſſe; quid
" tu, inquit mulier, tam egregie fingis amo-
" rem? Num putas latere me, quam tibi vilis
" ſim?

This indefatigable reſearcher, travelling about the Volga, among the Kalmucs of thoſe parts, and ſtaying

" ſim? ſimulque largos gemitus cœpit effun-
" dere. Ille attonitus, in amplexus mœren-
" tem recepit, rogare perſeverans, numquid
" eam offendiſſet; peccaviſſe ſe forſitan, ſed
" culpam emendatione deleturum. Ad hæc
" illa, ubi autem ſunt verbera, inquit, quibus
" te amare docuiſti? hoc certe potiſſimum
" pacto, maritorum in uxores apud nos be-
" nevolentia & cura ſancitur. Hoc à Jordane
" audito, primum ſtupor continuit riſum; mox
" utroque vaneſcente, è re ſua eſſe putavit, ut
" uxorem eo modo haberet, quem ipſa præ-
" ſcripſerat; nec multo poſt arripuit cædendæ
" mulieris cauſam: & illa fuſtibus mitigata,
" tum primum bona fide amare & colere vi-
" rum cœpit. Nec tenuit ille modum, ſed
" jam ferior quam miſera conjunx optaſſet, ad
" extremum grandi ictu dicitur hujus etiam
" crura & cervicem afflixiſſe."

ſome

ſome time in the parts circumjacent to Salenginſk and the countries inhabited by the Burats, endeavoured to collect upon the ſpot the traditions handed down among this people, to gather the different annals written in the Mongolian language, and to obſerve every thing that related to them. All this he effected in that ſpirit of judicious enquiry for which he is ſo remarkable.

In the year 1766, he publiſhed the firſt volume of the work above alluded to, under the title of *Samlungen hiſtoriſcher nachrichten ueber die Mongoliſchen volkerſchaften.*— This volume contains reſearches into the hiſtory, the phyſical and civil ſtate,

ſtate, of this primitive nation of Aſia.

The ſecond volume, not yet publiſhed, but which will ſoon appear, is to contain an inveſtigation and explanation of the religion of Tibet to which the Mongolian nations now adhere; a work that will enrich the ſtock of human knowledge with diſcoveries, the greateſt part entirely new, and which no perſon in Europe, except Mr. Pallas, is able to communicate.

St. Peterſburg,
Oct. 15, O. S. 1779.

THE

The Reader will excuſe, and correct, the following Errors:

P. 6. *note*, l. 11. *r.* " *ſchritſhube* or *ſchreitſhube*,"
P. 7. *note*, l. 2. *r.* " Olennie Tunguſians,"
P. 11. *Inſtead of* poſſeſſing, &c. *r.* " with their rein-déer
" more or leſs numerous, according to the ſeaſon; and
" are almoſt always ambulatory."
P. 26. l. 21. *r.* " bury their dead without coffins,"
P. 28. *for* " Peſkal," *r.* " Perkel," *twice.*

FINNISH

FINNISH NATIONS.

THE people of Finniſh origin and the Tartars are the moſt numerous of the Ruſſian empire. Beſides the Finns properly ſo called, with the Laplanders, the Eſthonians, &c. the Tſcheremiſſes alſo, the Tſchouvaſches, the Mordvines, the Votiacs, the Vogouls, and the Oſtiacs, are comprehended under that denomination, as well as the ſmall collateral branches of theſe different people, who were the ancient inhabitants of Northern Ruſſia. Theſe people, the Oſtiacs and Vogouls excepted, dwell along the whole extent of Mount Oural, the natural boundary between Europe and Aſia.

All theſe nations, conſidered according to their moſt ancient conſtitution, are Nomades, notwithſtanding that in courſe of time, and eſpecially ſince they embraced Chriſtianity, they have changed the paſtoral life for agri-

culture, and their hords or wandering villages for fixed and permanent habitations.

The language and manners of the ſmall nations diſperſed to the eaſtward are formed after thoſe of their neighbours, or of their conquerors; ſo that the Tſchouvaſches bear a reſemblance to the Tartars in many things, as the Mordvines to the Ruſſians. This likeneſs, however, is the moſt ſtriking among the Siriaines and the Biarms, who at this day are hardly diſtinguiſhable from Ruſſians. The Oſtiacs, in like manner, have adopted many cuſtoms from the Samoyedes. It is, however, aſtoniſhing that the greateſt part of theſe diſperſed tribes of Finns, notwithſtanding the ſituations of their poſſeſſions, have yet preſerved ſo much of what is peculiar to and characteriſtic of them, together with ſo great a reſemblance to the original Finniſh ſtocks, that it is no leſs obſervable in their figure and external appearance, than in whatever relates to national character, language, manners, ſtyle of living, ſuperſtition, &c. which will be ſufficiently ſeen in the ſucceed-

ing

ing particular deſcription of them. Nor is it leſs remarkable, that the greateſt part of theſe people ſtill inhabit only northern tracts, full of fenns, and covered with foreſts, which have always been the favourite ſituations of the Finniſh race from the moſt diſtant periods of their hiſtory. Their name alone is a competent proof of this, which in their own tongue is *Souoma Jaime*, and in ours *The inhabitants of fenns*; as well as their firſt occupations, which were hunting and fiſhing. From all which it ſhould appear that the opinion of Mr. Muller, and the late profeſſor Fiſcher, that *all theſe ſmall nations are only branches of the Finniſh ſtock*, is well founded.

THE LAPLANDERS.

THE Laplanders call themſelves by the name of *Same*, or *Some*; and their country, *Saméandna*, or *Sameladde*. They occupy that territory which reaches beyond the gulf of Bothnia to the north, between the weſtern part of the North-ſea, and the eaſtern part of the White-ſea. This country is ſituated, according to the Ruſſian Atlas, between the 69th and the 75th degree of northern latitude, comprehending, on the northernmoſt ſide of it, the frozen Alps, or Alps of Snow. Theſe Alps compoſe the ſummit of that chain of mountains called *Severnoi*, whoſe declivity towards the eaſt and ſouth conſiſts of lower mountains, deſerts, foreſts, fenns, and lakes. The frontiers of Norway, Sweden, and Ruſſia, unite here in ſuch a manner, that Swediſh Lapland * occupies the ſouthern diviſion, which is the largeſt.

* Called alſo The Lapland Marches, or The Lapmarks.

Ruſſian

Ruſſian Lapland is ſituated in the eaſtern part of the country. Northern Lapland, which is the ſmalleſt diviſion of it, extends the whole length of that chain of high mountains, on their northern ſide.

The people of this laſt diviſion, as well as their climate, are too rude, and their manner of living too hard, to admit of their becoming numerous in proportion to the extent of their territory. Ruſſian Lapland is about a thouſand verſts * in diameter, and yet contains no more than twelve hundred national families. Norwegian or Daniſh Lapland is conſiderably leſs extenſive; and Swediſh Lapland, on the contrary, much larger, in which are cantons more civilized; and yet their population is not greater.

The Laplanders are a Finniſh race. Six centuries ago they were called *Scride-Finnas* †, which

* A verſt is little more than three quarters of an Engliſh mile.

† The Hon. Daines Barrington, whoſe name muſt be mentioned with pleaſure by every lover of curious inquiry, has ſubjoined to his tranſlation of Ælfred's Oroſius a few notes by the learned Dr. Forſter. In

which is to ſay, *vagabond* or *wandering Finns*, It is more than probable, that the original Finns ſepa-

one of theſe the latter gentleman obſerves, that *Scride-Finnas* are the ſame nation with the Finnas mentioned by Ohthere in his narrative to king Ælfred. And adds: "The anonymous geographer of Ravenna divides the Finnas into the Scerdefenos, and the Redefenos; i. e. ſuch as uſe only ſnow-ſhoes, and ſuch as have ſledges drawn by rein-deer; for *ſcriden* in the ancient northern languages, and *ſchreiten* in the modern German, ſignify *to ſtride*, to walk with long and accelerated ſteps; from thence the Germans derive the word *ſchritſhuke* or *ſchreitſhuke*, which ſignifies *ſkates*, becauſe in ſkating they make long ſtrides; and as the ſnow-ſhoes, employed by the Eſkimaux in America, by the Laplanders in the north of Europe, and many other nations in the north of Aſia, not only aſſiſt them in walking over the deep ſnow, by preventing their ſinking in, but alſo accelerate their motion; it is highly probable that the Finnas obtained their name from thence, eſpecially as the Finnas here mentioned are the anceſtors of the *Laplanders*, or inhabitants of *Finnmarck*, as the Danes call that country: thoſe Finnas who had vehicles, *rhedas*, drawn by rein-deer, were the ſecond branch of them, and therefore called *redefeni*. The diviſion is very natural; ſome of this nation had tame rein-deer, lived upon their milk and fleſh, and uſed them to draw their ſledges: ſome others ſubſiſted chiefly upon hunting, fowling, and fiſhing; and therefore were obliged to make uſe of their *ſcred-ſhoes*, or *ſnow-ſhoes*, in order thus to overtake the animals they hunted. Such denominations are not ſo very uncommon. In the north-eaſt part of

Siberia

ſeparated by emigration, to ſeek a kinder climate and a better life. This nation had dwelt among their mountains from the remoteſt antiquity, and had princes of their own; but the Swedes made themſelves maſters of it; and at preſent there are no families among them that pretend to nobility.

The Laplanders are of a middling ſtature. They have generally a flattiſh face, fallen cheeks, dark grey eyes, thin beard, brown hair, are well-built, ſtraight, and of a yellowiſh complexion, occaſioned by the weather, the ſmoke of their habitations, and their habitual filthineſs. Their manner of life renders them hardy, agile, and ſupple; but, at the ſame time, much inclined to lazineſs. They have plain common ſenſe, are

Siberia is the nation of the Tunguſians, divided into the Konnie Tunguſians, the Klennie Tunguſians, and the Sabatchki Tunguſians, becauſe theſe different branches of that people have either horſes, rein-deer, or dogs, for their beaſts of draught, &c."—I quote this remark chiefly for its accuracy; and have nothing to add to it. As etymologies depend greatly on taſte and opinion, the reader will take either that in the text or this in the remark.

peaceable, obedient to their ſuperiors, not given to theft, not fickle, chearful in company; but miſtruſtful, cheats in commerce, proud of their country and conſtitution, and have ſo high a notion of it and of themſelves, that, when removed from the place of their nativity, they uſually die of the noſtalgia, or longing to return. Their women are ſhort, complaiſant, chaſte, often well-made, and extremely nervous; which is alſo obſervable among the men, although more rarely. It frequently happens that a Lapland woman will faint away, or even fall into a fit of frenzy, on a ſpark of fire flying towards her, an unexpected noiſe, or the ſudden ſight of an uncommon object, though in its own nature not in the leaſt alarming; in ſhort, at the moſt trifling things imaginable. During theſe paroxyſms of terror, they deal about blows with the firſt thing that preſents itſelf; and, on coming to themſelves, are utterly ignorant of all that has paſſed.

In their familiar converſations, it is remarkable that the hearers often move their lips exactly as they do who ſpeak.

Their

Their language is of Finniſh origin, and comprehends ſo many dialects, that it is with difficulty they underſtand each other. They pronounce all the ſyllables with a hardneſs that gives their ſongs a ſort of howling or barking ſound, which is very diſagreeable. They have neither writing nor letters among them, but a number of hieroglyphics, which they make uſe of in their Rounes, a ſort of ſticks which they call Piſtave, and which ſerves them for an almanac *. Theſe hieroglyphics are alſo the marks they uſe inſtead of ſignatures, even in matters of law.

The Laplanders name the months after the productions of nature in the animal and vegetable kingdoms. The month of May, for example, they call *Tſcheſmès*, the month of frogs. Their manner of diſtinguiſhing the conſtellations is ingenious. The Great Bear, for example, is named the Bow [Zouoſka];

* This ſeems the Runic *Clog*. See Dr. Plott's Staffordſhire.

they

they call the Pleiades, the Cattle's heart [Teïoke]; a comet [Seipixnaſſe] a ſtar with a tail. Numbers of them follow the ſtudy of aſtrology, and pretend to prophecy.

Amongſt the Laplanders the diſtribution of ranks is founded on age and property. The deſire of procuring the latter is their predominant paſſion; and hence it ariſes that their law proceedings conſiſt chiefly of diſputes concerning inheritance, and intereſt too often renders them inflexible to the prayers of the poor.

As they dare not uſe a rein-deer that has once drawn a dead body, the interment even of a parent frequently cauſes a long litigation among the children.

A Laplander often runs away, to avoid the puniſhment due to ſome trifling fault. The runaway moſt commonly eſcapes to ſome neighbouring canton; and this retreat is as important to him, as a European would think a flight to the Indies.

Notwithſtanding the introduction of Chriſtianity, the Laplanders have preſerved the manners of the Nomades *; ſo that agriculture proſpers not much among them. They divide themſelves into Lapland-fiſhers, and Lapland-mountaineers. The former always make their habitations on the brink, or in the neighbourhood of ſome lake, whence they draw their ſubſiſtence. The others ſeek their ſupport upon the mountains and their environs, poſſeſſing herds of rein-deer more or leſs numerous, which they uſe according to the ſeaſon, but go generally on foot. They are excellent and very induſtrious herdſmen, and are rich in compariſon of the Lapland-fiſhers. Some of them poſſeſs ſix hundred or a thouſand rein-deer; and, beſides that, have often ſilver in money, or plate. They mark every rein-deer on the ears, and divide them into claſſes; ſo that they inſtantly perceive whether any one is ſtrayed, though they cannot count to ſo great a num-

* Pliny gives the derivation of this word ἀπὸ τῆς νομῆς, paſtura, quòd paſtioni ſtuderent, lib. v. c. 2.

ber

ber as their ſtock amounts to. Thoſe who poſſeſs but a ſmall ſtock give to every individual a proper name. They caſtrate the males, when they have a greater proportion than is neceſſary for propagation, by cruſhing the teſticle with their teeth. Such rein-deer are alert, tame, large, ſtrong, and handſome, on which account they uſe them for draught; and hold them in ſo great eſtimation, that it is a common compliment among them to call one another a gelded rein-deer [Haërze Jez].

The Lapland-fiſhers, who are alſo called Laplanders of the woods, becauſe in ſummer they dwell upon the borders of the lakes, and in winter in the foreſts, live by fiſhing and hunting, and chuſe their ſituation by its convenience for either. The greateſt part of them, however, have ſome rein-deer. They do not travel much on foot, but are active and expert in the chace. The introduction of fire-arms has almoſt entirely aboliſhed the uſe of the bow and arrow. As ſoon as a Lapland mountaineer becomes poor, he commonly

monly gives the remnant of his flock to some friend; and becomes for a time a Lapland-hunter. With reſpect to the large game, ſuch as wild rein-deer, wolves, &c. they moſt frequently knock them down with heavy clubs, as it is eaſy to come up with them by means of their ſnow-ſhoes, which are very long, and prevent them from ſinking into the ſnow. Bears they generally ſhoot, and finiſh them with ſpears.

Beſides looking after their rein-deer, the fiſhery, and the chace, the men employ themſelves in the conſtruction of their canoes, which are little, light, and compact. They alſo make ſledges, to which they give the form of a canoe, harneſs for the rein-deer, all ſorts of utenſils in wood, ſuch as cups, bowls, &c. which are ſometimes prettily carved, ſometimes ornamented with bones, braſs, or horn. It is the man's buſineſs likewiſe to look after the kitchen, in which the women never interfere.

The employment of the women conſiſts in making nets for the fiſhery, in drying fiſh

and

and meat, in milking the rein-deer, in making cheeſe, and in tanning hides. They prepare the nerves of the rein-deer in ſuch a manner as to make them ſerve as thread; they draw braſs-wire by the help of the horns of the rein-deer pierced, inſtead of a drawing iron. The wire is at firſt round, but they flatten it. They embroider their cloaths, which they make themſelves, with braſs wire, ſilver, ſham gold, or wool, which they have the art of dying in all ſorts of colours.

Theſe people live in huts in the form of tents [koïe]. The carcaſe of the hut is compoſed of poles ſtuck in the ground, and bent at top in ſuch a manner as to compoſe a vault almoſt round. A hut is about four or five fathom in diameter, and not much above one in height. They cover them according to the ſeaſon and the means of the poſſeſſor: ſome with briars, bark of birch, and linen; others with turf, coarſe cloth [walmar], or felt, or the old ſkins of rein-deer. The door is of felt, made like two curtains, which open aſunder. A little place ſur-

ſurrounded with ſtones is made in the middle of the hut for the fire, over which a chain is ſuſpended to hang the kettle upon. Round the fire they lay boughs of fir, which they cover with ſkins, felt, &c. They are not able to ſtand upright in their huts, but conſtantly ſit upon their heels round the fire. At night they lie down quite naked; and, to ſeparate the apartments, they place upright ſticks at ſmall diſtances. They cover themſelves with their cloaths, or lie upon them. In winter they put their naked feet into a fur bag.

Their houſhold furniture conſiſts of iron or copper kettles, wooden cups very neatly cut, bowls, ſpoons, and ſometimes tin, or even ſilver baſons; to theſe may be added the implements of fiſhing and hunting. That they may not be obliged to carry ſuch a number of things with them in their excurſions, they build at certain diſtances, in the foreſts, little huts [loavret] made like pidgeon-houſes, and placed upon a poſt*, which

* One of them is ſeen at a diſtance in the plate prefixed to this volume.

is the trunk of a tree cut off at about the height of a fathom from the root. In theſe elevated huts they keep their goods and proviſions; and though they are never ſhut, yet are they never plundered.

In their dreſs they uſe no kind of linen. The men wear cloſe breeches, reaching down to their ſhoes, which are made of untanned ſkin, pointed, turned up before; and, in winter, they put a little hay in them. Their doublet is made to fit their ſhape, and open at the breaſt. Over this they wear a cloſe coat with narrow ſleeves, whoſe ſkirts reach down to the knees, and which is faſtened round them by a leathern girdle, ornamented with plates of tin or braſs. To this girdle they tie their knives, their inſtruments for getting fire, their pipes, and the reſt of their ſmoaking apparatus. Their cloaths are made of fur, of leather, or of cloth; the cloſe coat, of cloth or leather, always bordered with fur, or bindings of cloth of different colours. Their caps are edged with fur, pointed at top, and the four ſeams adorned with liſts of a different colour from

that of the cap. The Ruſſian Laplanders generally uſe the ſkins of rats for the border of their caps.

The women wear breeches, ſhoes, doublets, and cloſe coats, in the ſame manner as the men; but their girdle, at which they carry likewiſe the implements for ſmoaking tobacco, is commonly embroidered with braſs wire. Their cloſe coat has a collar which comes up ſomewhat higher than that of the men. Beſides theſe, they wear kerchiefs, and little aprons, made of Ruſſian painted cloth, rings on their fingers, and ear-rings, to which they ſometimes hang chains of ſilver, which paſs two or three times round the neck. They are often dreſſed in caps folded after the manner of turbans. They wear alſo caps to the ſhape of the head, but all are ornamented with the embroidery of braſs wire, or at leaſt with liſt of different colours.

The rein-deer ſupply the Laplanders with the greateſt part of their proviſions; the chace and the fiſhery furniſh the reſt. Their

principal dishes are the flesh of the rein-deer, and puddings which they make of their blood, by putting it, either alone or mixed with wild berries, into the stomach of the animal from whence it was taken, in which they cook it for food. Among game the wild rein-deer is very useful, and in plenty; but the flesh of the bear is their most delicate meat. They eat every kind of fish, even the sea-dog; as well as all sorts of wild animals, not excepting birds of prey, and carnivorous animals. Their winter provisions consist of flesh and fish dried in the open air, both of which they eat raw, and without any sort of dressing. They put the milk of the rein-deer into the stomachs of that animal, and so let it freeze: the cold preserves in like manner their provision, of all sorts of wild fruits, myrtle-berries, gooseberries, and a kind of red berries *, which grow in the moss in the forests. In winter, when they want to use their frozen milk, they chop off pieces with an hatchet. The seasoning of their food is the fat of sea-dogs and salt, if

* It is the *Oxycoccus* of Tournefort; our cran-berries probably.

they

they can get it. Some of them buy, in the way of barter, flour and oatmeal, of which they make gruel. A ſort of ſweet milk, curdled, and retaining all its cream, is one of the greateſt dainties of a Laplander; they turn this milk by means of a certain herb *. They make ſoups of a ſort of cheeſe, which is ſo fat that it takes fire on applying a candle to it.

Their common drink is water, ſometimes mixed with milk; they make alſo broths and fiſh-ſoups. Brandy is very ſcarce with them; but they are very fond of it.

The Laplanders are tributary to ſuch of the three powers before-mentioned on whoſe territory they have fixed their habitations: but, as their excurſions cauſe them often to change their ſituation, many of them pay tribute to two ſovereigns; and ſome to all the three. Theſe taxes, however, are every where ſo moderate, and the Laplanders ſo eaſy a people, that no diſpute ever happens about them.

* The *Pinguicula Vulgaris* of Linnæus; our Sanicle.

The moſt conſiderable branch of their commerce is the traffic they carry on with the Normans *, or Norwegians. Formerly this trade was carried on in the way of barter; but coin is now more current among them. The balance is always in favour of the Laplanders; becauſe they can furniſh more merchandiſe in ſkins and furs, than they buy flour, oatmeal, cloth, knives, hatchets, and other utenſils, and hard-ware goods. Whence it is, that they commonly pay their taxes in current coin; although in Ruſſian Lapland they may pay it, if they will, in ſkins and furs.

Whenever they are inclined to eat, the head of the family ſpreads a mat [drello] on the ground; for they never lay their meat on the bare ground. Men and women ſquat round this mat, which is covered with diſhes. Every Laplander always carries about him a knife, a ſpoon, and a little cup for drinking. Each has his portion ſeparately given him, that no

* The *Northmannaland* of Ohthere. See Barrington's Oroſius, p. 242, 243.

perſon

perſon may be injured; for they are great eaters. Before and after the meal they make a ſhort prayer: and, as ſoon as ever they have done eating, each gives the other his hand. In their viſits alſo they give their hand, and kiſs, ſaying at the ſame time, *Buériſs!* or, as others pronounce it, *Puéreſs!* I ſalute thee. They ſpread cloaths upon the ground for their gueſts to ſit upon. The chief place of diſtinction is between the maſter and miſtreſs of the hut. They entertain their gueſts with fruits and tobacco; when they ſmoke, they ſpit in their hand, and ſnuff the ſpittle up their noſe. When they pay a viſit to any perſon of note, or ſuperior diſtinction, they carry him preſents. In taking leave they uſe the ſame ceremony as at their entrance. They give the name of *Bouor-Azt* to thoſe whom they wiſh well to.

The Laplanders do not uſe the hot bath, ſo univerſal in Ruſſia; but every Saturday they bathe in rivers, the two ſexes commonly together; Saturday being with them the holieſt day of the week.

All the money which they have not immediate occaſion for they bury in the earth, as well as their plate, and whatever they think of value. Nor even at the point of death do they declare the ſpot where it is hidden, imagining that they ſhall want it in the other world. By this means the beſt part of their property is entirely loſt.

Many of their children die by the hard manner in which they are brought up: but ſuch as ſurvive are generally robuſt and alert. What may contribute much to the ſtrength of their conſtitution is their living free from care, their temperance, and continual exerciſe; together with the elevated ſituation they take care to build their houſes on. Yet, notwithſtanding all this, it is but rare that they arrive at a very advanced age.

Their common diſeaſes are, the itch, the pthiſic, and putrid fevers. They are ſubject to inflammations in the eyes, the effects of the ſnow and the continual ſmoke they are ex-

poſed

poſed to in their huts. Beſides theſe accidents to which they are very liable, they frequently run the riſk of breaking their arms and legs from their conſtant climbing of mountains and craggy cliffs. The venereal diſeaſe is unknown in Lapland. The remedies they preſcribe and uſe are for the moſt part idle charms and ſuperſtitious ceremonies. In wounds, however, they uſe the turpentine extracted from the fir; and for the cure of the itch they make baths, in which they infuſe the bark of the birch. In internal diſeaſes they drink the freſh blood of a wild rein-deer. If they feel any part of the body out of order, their moſt uſual remedy is fire. In every ſpecies of external pain they light muſhrooms prepared like touch-wood, and burn it on the part affected till the ſkin cracks and burſts.

Sterility is a ſort of reproach among the Lapland women, as with the Jews. They are generally delivered without difficulty. The huſband aſſiſts at the labour, and affords his wife the neceſſary help. Without this practice they would often be diſtreſſed, as

the habitations are frequently at ſuch a diſtance one from another as to preclude the aid of any other woman. Their cradle, formed out of wood, is ſmall, light, and made in the ſhape of a ſhuttle, or of a canoe pointed at the two extremities. Into this the child is put, quite naked, upon moſs, and is covered with a piece of fur faſtened to the cradle by a ſtring. The Laplanders ſuſpend theſe cradles in their huts; or, as the ſeaſon permits, to the branch of a tree; but in their journies the women carry them at their backs.

The father preſents his new-born ſon with a female rein-deer, on which he makes ſome figure as a diſtinctive mark. This mark becomes afterwards the proper and peculiar ſignature of the new citizen; and all the produce of this female rein-deer is the unalienable property of the child, and makes no part of the family poſſeſſion. On the child's cutting its firſt tooth, the father, if he be rich, or in eaſy circumſtances, gives him a ſecond rein-deer.

In

In general, the fathers beſtow an extravagant fondneſs on their children; the conſequence of which is in Lapland, as well as every where elſe, that theſe too indulgent parents find themſelves, if not hated by their children, too frequently abandoned by them in their old age.

The fancy of the parents directs the marriages of their children, in which they have no other view but intereſt. Hence the moſt contemptible woman may make a good match, if ſhe poſſeſs but ſome property. A young man is not permitted to marry until he be able to take and kill a rein-deer. In ſome provinces they manage the contract of marriage with all the formality of a bargain; although the pretenſions on both ſides frequently riſe very high on the firſt propoſal. They reckon ſeverally whatever the young man is to give in order to obtain his fair-one, which moſt commonly conſiſts of rein-deer, or different kinds of ſkins.

The

The wedding is kept at the bride's houſe, who is dreſſed in her beſt manner, and appears before the gueſts with her head quite uncovered; which, at other times, is never the cuſtom with either women or maidens. The feaſt is a kind of meſs, to which each of the gueſts brings meat and drink. Their diverſion at weddings, and other merry makings, is the game of gooſe; a ſort of draughts, with thirteen men; twelve repreſenting geeſe, and the thirteenth a fox. They wreſtle, and jump over a ſtick held horizontally; and are fond of giving groteſque accounts of different adventures. They likewiſe dance and ſing, or rather howl in diſagreeable meaſures. The new-married people live with the woman's relations for the firſt year; at the end of which they retire to their own koïe, or hut.

The Laplanders bury their dead in coffins, in ſome cantons with their cloaths on, in others quite naked. The pagan Laplanders inter their moſt famous hunters near the places conſecrated to ſacrifice. Formerly their cuſ-

tom

tom was, to throw the body into the ground naked, and without ceremony; afterwards to ſurround the ſpot with ſtones, and to pile others upon it. They generally place a ſledge with its bottom upwards upon the grave; and lay ſome eatables and pieces of furniture near it. Even the baptized Laplanders do this ſecretly. The rich give ſome little refreſhment to the funeral attendants, but the generality of the people do not obſerve this cuſtom.

All the Swediſh and Norwegian, as well as the greateſt number of the Ruſſian Laplanders, bear the name of Chriſtians; but their religion is full of ſuperſtition, and a compound of Chriſtian and pagan ceremonies. The heathens ſtill acknowledge, as their anceſtors did heretofore, an Univerſal God, whom they call Joubmel. They admit, beſide him, inferior divinities, good and bad, gods and goddeſſes. Theſe deities, as they imagine, dwell and rule in heaven, as Joubmel, and Raidian, who take to themſelves at death ſuch as have conducted themſelves well through life. Other gods inhabit

the

the air, as, Beïvé, or *the ſun*; Horanguelis, whom they call alſo Aïa, or Thor, which ſignifies *thunder*. Another divinity of the air is Biag Olmaï: he preſides over ſtorms. Their terreſtrial deities are, among others, Leïb Olmaï, Maderakko, and Saïvo Olniak. The former of theſe is the God of hunting; Maderakko is a goddeſs, who, with her three daughters, preſide over every thing that relates to women; and their Saïvo Olniak are the gods of the magicians, and live upon the mountains. Jabme Akko, or the mother of the dead, has her abode on the ſurface of the earth: ſhe takes care of departed ſouls till the final deciſion of their doom. Peſkal, Rota, and many others, are infernal gods. Peſkal, the ſovereign of the malevolent gods, dwells in the centre of the earth, where they place their hell: he and Rota ſhare in the government of the wicked. Evil dæmons have likewiſe their habitations in the waters. They are afraid of fiery goblins and ſpectres, which they call *Stallomna*; ſatyrs, or dæmons of the woods, and malevolent fairies of the lakes. There is, however, a great difference in matters of faith: one man believes in all

theſe

theſe divinities, while another admits a larger ſtock, and ſome conſiderably reduce their number.

Inſtead of temples, they have conſecrated mountains, to which they always give ſome epithet from their rein-deer; for inſtance, *Styren Alda* ſignifies the rein-deer of the mountain Styra. They have lakes and rivers that are ſacred. The former are called in their tongue *Aïlekas Jaüvra*, and the latter *Paſſe Jok*. In all theſe places there are conſecrated trees, on which figures are carved and round them are little ſcaffoldings, for the offerings, from three to five feet high. Even the Chriſtian Laplanders have ſo much veneration for theſe places, that they never approach them without making ſome offering; nor will they upon any account hunt or make their habitation in the neighbourhood of them. The women particularly avoid them in the moſt ſcrupulous manner. Here are to be ſeen miſſhapen idols of wood and ſtone, or carved out of roots of trees. Their wooden idols are called *Paſſe*; and thoſe of ſtone *Saëti*. The latter

are chiefly found near lakes and rivers, and conſiſt of a great heap of ſtones, ſhaped and piled up in the moſt whimſical manner. While they are fiſhing in theſe holy waters, they are forbidden, among other things, to ſpeak, to have a dog with them, or to be aſſiſted by women.

In times of epidemical diſeaſe among the rein-deer, in caſes of ſickneſs, of unfruitful marriages, and other temporal adverſities, they make their offerings; always conſulting a magician, to which of the gods they ſhall ſacrifice, what offering they ſhall make, in what place they ſhall depoſit it, and many more particulars. To this end the magician makes uſe of his magical drum [gobodès], which is a box of an oval ſhape, covered on one ſide with a ſkin, and furniſhed on the other ſide with ſeveral ſtrings and pieces of iron to rattle and make a noiſe. Strange figures, intended to repreſent the heavenly bodies, beaſts, and birds, with many other characters, are drawn on the ſkin. The ſorcerer puts a ring upon his drum, and

beats

Plate. I. Vol. I. *p. 31.*

Pouncy Sc. 1779.

beats on it with his drum-ſtick, which is made of the moſſy horn of a rein-deer; and, according to the figure on which the vibration of the ſkin cauſes the ring to fall, he anſwers all queſtions concerning former or future events. At the ſame time, he invokes the ſpirits to aſſiſt his drum; and, during this mummery, falls into a fit, during which his ſoul is ſuppoſed to be with the ſpirits of the air, hearing their converſe and learning the decrees of heaven.

Every perſon carries his offering himſelf. Previous to this, the votary performs his purifications, ties up all his dogs that they may not croſs his way; and proceeds, without ſpeaking, towards the holy place, bearing the bones, or the horns, of the animal preſcribed by the ſorcerer; and, as ſoon as he comes within ſight of the place appointed for the offering, he falls down on his hands and knees, and crawls up to it. He then places his offering on the ſcaffold, and makes his prayer, continuing all the while proſtrate with his face upon the earth. This done,

done, the buſineſs is over, and the votary returns home.

The generality of the offerings remain where they are thus depoſited; which neceſſarily occaſions a great quantity of bones and horns about the place. Some of them, however, bury their offering: but this may be becauſe they were made to ſome ſubterranean deity.

They never offer any fleſh in ſacrifice; becauſe they are perſuaded that the gods themſelves will cloath the bones again with fleſh.

If a dog ſhould devour a bone offered in ſacrifice to any divinity, he muſt be killed; and the bone that he has eaten muſt be replaced by the correſponding one of his own ſkeleton.

At certain times, they pour the blood of ſome victim into a river; and, at others, make libations of milk and brandy, which they ſhed upon the ground. Theſe ceremonies

nies are to render the gods of the earth, and of the waters, propitious.

It is not at all ſurpriſing that people of ſuch principles ſhould be fertile in viſions, apparitions, ſuperſtitions, and childiſh tales; and ſo the Laplanders are to a degree. They never mention the Bear by his name, but call him *The old one, with the fur-cloak.* They imagine their magicians poſſeſs the power of controling the winds and the rain; of producing and deſtroying inſects, of ſpeaking to ſpirits, and a thouſand other fooleries. But they believe, at the ſame time, that the thunder is inimical to the magicians: and hence their proverb, "If it were not for thunder, the world "would be deſtroyed by magic." They attribute ſingular effects to certain words and phraſes, and ſcarcely undertake any thing without a previous charm.

Of the chriſtian Laplanders there are two kinds; thoſe of the Greek and of the Lutheran churches. And there are very well-meaning, honeſt men, in each communion.

THE FINNS.

SAME, or *Souome**, is the appellation which theſe people call themſelves by. Their country they name *Souoma*, or *Sama*, and *Souomen Sari*, which ſignifies, *a fenny country, containing many iſles*, which in their language are called *Sari*. The terms *Finns* or *Fenns*, *Finnland*, or *Finnmark*, are Gothic tranſlations of the word *Souome*. The Ruſſians give this people the name of *Finnitzi*, but more commonly *Tſchouchontzi*; by which latter contemptuous appellation, they mean a groſs, dirty fellow.

* It will be thought ſtrange by the reader, unacquainted with the languages and dialects of theſe parts of the world, that two words ſo ſeemingly unlike ſhould be often joined together with an *or*, as if they were nearly the ſame. It is therefore neceſſary to mention, that it is extremely difficult to diſtinguiſh the *a* from the *o* in their pronunciation; and, indeed, there is nothing more common than to find the one letter written where the other is pronounced. This obſervation holds good likewiſe in the Ruſſian tongue; many ſyllables are pronounced with a broad *o*, which in writing are ſpelled with an *a*, and vice verſa.

Finnland bounds the north-eaſt angle of the Gulf of Bothnia and the Gulf of Finnland, between the 60th and the 65th degree of northern latitude. It is generally thought to contain 3000 Swediſh leagues ſquare, or 30,000 ſquare verſts. The country is rocky, and full of high mountains, covered with foreſts, and immenſe marſhes, with a vaſt number of lakes, ſome of them diſtinct, others having a communication together. In many of theſe lakes are iſlands; and, in their neighbourhood, many tracts of land very fit for agriculture. This wild country is not at all rich in minerals.

The greateſt part of Finnland is ſubject to Sweden. Carelia, or the ſouthern part, has belonged to Ruſſia ever ſince the year 1721. Its population, conſidering the obſtacles already mentioned, cannot be very abundant.

The Finns, that fertile ſtock, which has been the parent of almoſt all the northern nations of Europe, are themſelves of Aſiatic

origin. In the moſt obſcure periods of antiquity they abandoned their eaſtern ſeats, to ſettle in the weſtern parts, which they occupy at preſent. Theſe people have a great affinity with ſeveral nations, both European and Aſiatic, ſuch as the Tſcheremiſſes, the Tſchouvaſches, and others. But their moſt conſpicuous relationſhip is that which they have with the Laplanders and the Biarms, or ancient inhabitants of Permia; particularly with reſpect to the origin, the character, and language of theſe three people. It ſhould ſeem that the Finns only ſeparated from the Laplanders in the thirteenth century, on the introduction of Chriſtianity among them, and on their having fixed habitations and other eſtabliſhments. Many mountains, rivers, and lakes, bear Lapland names. From an edict publiſhed in the year 1335, by Smek, king of Sweden, it is evident that the Finns at that time maintained themſelves by hunting, fiſhing, and keeping herds; that they had rein-deer, and uſed them for draught. Hiſtory gives the ſame deſcription of their conſtitution in ancient times, in Courland, and along the borders of

the

the Baltic. The Finns were at that time governed by kings of their own: but at the beginning of the thirteenth century they fell under the dominion of Sweden.

With regard to externals, the Finns differ nothing from the Laplanders; but the former are more civilized and better informed. They are of the common proportion, and live in towns and villages. They have ſchools and academies among them; and make conſiderable progreſs in the arts and ſciences. They profeſs the Lutheran faith; and uſe the Chriſtian æra in their chronology. The Ruſſian government has continued to them the enjoyment of their Swediſh privileges; by which they are free. They form but one ſtate, and have no nobility; but the boor yields precedence to the citizen, to the merchant, and to all perſons in the ſervice of the crown, whom they call *people of quality*.

Their towns are built after the Swediſh manner. They carry on commerce, and the other buſineſs and trades which are common in towns. The boors are employed in agri-

culture, hunting, fiſhing, or they work in the foreſts, preparing pitch and tar, building veſſels, &c. Not only the villages, but likewiſe the little farms that compoſe them, are often at a great diſtance from one another; ſo that a Finn's eſtate is generally of a great extent.

The houſe comprehends a room for ſummer, another for winter, and a third for a kitchen. The yard contains barns for corn and hay, ſtables, and upright frames to dry the corn upon. Beſides theſe, they have magazines for different purpoſes, and a bath, all built of firs, laid on one another without regularity, after the manner of building in Sweden and Ruſſia. The furniture and houſehold implements are the ſame as in Sweden.

All kinds of corn ſucceed very well, eſpecially in Carelia: but in many provinces it is ſubject to frequent accidents from the nature of the ſoil, which is a cold and effervеſcent clay, whoſe conſiſtence varies according to the drought or humidity of the ſeaſon. The ground in many places abounds

with

with ſprings. Their nights are cold, and the hoar-froſt comes very early.

The moſt certain crops are thoſe of rye and barley. As even in the years of greateſt fertility the country conſumes the crop, a ſevere dearth muſt naturally be the conſequence of a ſhort harveſt; and then the people are obliged to eke out their meal by the mixture of fir-bark, and other vegetable ſubſtances.

The Northern Finns ſtill make uſe of reindeer; the reſt employ the uſual beaſts for draught, as horſes and oxen. All their cattle are hardened to the climate, but are ſmall. The chace and fiſhing ſupply the generality of the inhabitants with the moſt certain food. The female boors are induſtrious and good houſewives: they make linen, and a coarſe cloth called Volmar, and underſtand the art of dyeing. Their frames for weaving are of the ſimpleſt conſtruction, without being deficient in any thing eſſential. They may be taken to pieces, rolled up with the woof and all the work upon them, and ſet up again in an inſtant.

The Tartars for the moſt part make uſe of frames of the ſame kind.

The Finns do not make butter after the Ruſſian manner, cauſing it to curdle by heat; but by beating the cream till it thickens. The lower people are great eaters, making five meals a day, and are immoderately fond of brandy.

The dreſs of the inhabitants of towns, as well as that of perſons of diſtinction, differs in nothing from what is worn in the Swediſh towns; and that of the boors is not much unlike thoſe of Sweden. They generally wear their beard; though many are content with whiſkers. They wear breeches, and many of them twiſt rags round their legs inſtead of ſtockings. Some of them wear leathern ſhoes; others a ſort of ſandals; but the greateſt part have them made of matting, at two copeeks * a pair. They tuck the ſhirt into their breeches †, and

* A copeek is equal to a half-penny.

† In which they differ from the Ruſſian peaſants, who wear it over the breeches.

wear

wear a waiſtcoat, with a ſmall coat cut exactly to their ſhape, which they button, buckling over that a leathern girdle. Their hair is never tied up, and they wear on their heads a hat ſomewhat in the Dutch faſhion, or caps of different ſhapes. A large knife, keys, and inſtruments for ſtriking fire, are tied to their girdle. Their cloaths are made of the coarſe cloth called Volmar, which their wives and daughters make: ſometimes they are made of finer cloth, which they buy; of ſkins and linen, and, in hot weather, of white linen. In winter, their outward garment is a ſheep-ſkin, with the wool worn inwards, and other ſkins.

The women wear ſhifts and drawers, ſtockings, and ſlippers, or a kind of ſhoes which cover no more than the under part of the feet, and come over the toes like a ſock: a gown like a ſhort, wide, looſe ſhift, without ſleeves. Their apron is ſmall; but their waiſtcoat or boddice is made like a common ſhift, with wide ſleeves. They cover their head with a linen mantle, which falls over their ſhoulders and half their back.

Their

Their neck and breaſts are adorned with a number of ſtrings of glaſs beads; and they always wear large ear-rings. In ſummer, their petticoat and boddice are made of linen, dyed after their own fancy by themſelves. Sometimes they are decked with a kind of embroidery of various colours, and with little white ſhells *. Their winter cloaths are made of coarſe cloth, or ſheep-ſkins. Their aprons are not gathered, but whimſically ſet off with work, glaſs beads, fringes, &c. The girdle paſſes twice round the waiſt, and is tied in a large knot at the ſide, and is either leather or linen, about three fingers broad, fringed at the two extremities.

In winter, the country-women that are in eaſy circumſtances wear coſtly furs on holidays, when they appear in gala. In ſummer their dreſs differs but little from that of the meaner ſort above deſcribed, but is rather more elegant, and more highly finiſhed;

* The *Cyprea Moneta* of Linnæus. The ſame ſhell they ſometimes uſe to ornament the bridles of their horſes.

and of courſe made with more trouble. Their little gown is of ſilk, longer than common, with ornaments of a different colour, reſembling furbeloes. It is adorned before, from the knees down to the furbeloe, with tawdry embroidery, and glaſs-beads, &c. The ſmall apron which they wear is ſtriped with ſeveral colours, wrought, and adorned with medals and glaſs beads. Their girdle is ſtudded with tin and braſs in the form of buttons, and is tied before with a number of ribbons. The gown is hemmed at the boſom with great nicety, and likewiſe embelliſhed with glaſs beads and ſhells. Theſe people likewiſe hang ſeveral ſtrings of falſe pearls round their neck. A great number of ribbons, of about ſix inches in length, paſs through their great earrings, and float upon their ſhoulders and ſhift-ſleeves, which are very full, open, ſhort, and prettily wrought with different-coloured worſted. Their head is covered with a handkerchief folded in a fanciful manner, paſſing under the girdle, and falling down the back to the heels. Under this head-

dreſs

dreſs is a circlet of leather, about as broad as one's hand, to cover the hair; at the forehead it is covered with gold-lace, or ſhells and beads, and a white fringe finiſhes it at the eye-brows.

The Finns have profeſſed Chriſtianity for ſeveral centuries, and follow the eccleſiaſtical conſtitution of Sweden. Their ceremonies, therefore, at marriages and interments differ not more from thoſe in Sweden, than particular provinces in large ſtates vary from one another. When a country girl is promiſed in marriage, ſhe muſt make a preſent of four or five ells of linen, and a pair of ſtockings, to every perſon that is invited to the nuptials. The gueſts, in return, make her a preſent in money. But, as this does not compenſate the expence of the linen and ſtockings, and as the money remains with the bride, the marriage of daughters becomes ſo burdenſome to mothers, that it has occaſioned the proverb: *Marriageable girls ruin the farm* *.

* Talon howith aïal.

The

The Finns frequently live to a very advanced age; although the dropſy, the ſcurvy, the epilepſy, and eſpecially the hypochondriac affection, which they call *hioutanti*, are diſeaſes very common among the country people.

The ancient Finns were ſuch zealous idolaters, that it was found neceſſary to call in the ſecular arm to advance their converſion, which was effected about the middle of the twelfth century, in the reign of Eric king of Sweden, during the papacy of Alexander III. and under Stephen and Henry biſhops of Upſal. In the middle of the ſixteenth century they were compelled to embrace Lutheraniſm by the Swedes, who did not give themſelves much concern about the reality of their convictions.

After ſo long a ſucceſſion of ages, the particulars of their ancient idolatrous religion are become very obſcure and imperfect; but the principles and foundation of it are yet to be met with among the Laplanders, and other

deſcen-

deſcendants of theſe Finns, who have perpetuated their idolatry.

The Finns worſhiped one ſovereign Father of the world under the name of *Joumar* or *Joumala*, which word ſignifies *God* in their language to this day. Some repreſented *Joumala* by the figure of a great ſtatue, with a collar of gold about its neck. *Thor* was alſo one of their gods: he very much reſembled *Joumala*; and, perhaps, was the ſame under another name. They believed in many ſubaltern divinities, to whom they offered ſacrifices. Some of their idols were placed in the holes of rocks.

They held a Devil, whom they called, as the Laplanders do, *Perkel*, or *Peiko*, which ſignifies the infernal God. To the inferior devils they gave the name of *Maahines*, or impure ſpirits.

Notwithſtanding theſe idols and their worſhip have been ſo long baniſhed Finnland, much ſuperſtition remains among the country people. Theſe old notions are handed down

from

from father to ſon, and can hardly be rooted out; and it muſt require many centuries before they will be totally extinct. Their farms are ſo diſtant from one another that they cannot reap the advantage of a ſound and reaſonable inſtruction.

The following are ſome of their ſuperſtitious opinions:

Whoſo undertakes any buſineſs on a Monday or Friday, muſt expect very little ſucceſs.

He that makes a riot on St. George's day, is in danger of ſuffering from ſtorms and tempeſts.

On Chriſtmas-day it is not good to let the cattle out of the ſtable.

A piece of money, or a bit of ſilver, muſt be thrown into the trough out of which the horſes drink, on St. Stephen's day, by every one that wiſhes to proſper.

No fire nor candle may be kindled on the eve of Shrove Tueſday.

The Feaſt of Allhallows almoſt drives them out of their wits. They call this feaſt *Kikri*, which was the name of one of their idols. On the eve of this day, in memory of the ſaints of the Romiſh church, they take care to provide baths of hot and cold water, with bundles of birch twigs *, &c. ſet out a table, and place proviſion upon it. As ſoon as it is dark, the maſter of the houſe, in his beſt cloaths and bare-headed, opens the back-gate of the yard with as much politeneſs and as many bows, as if he were receiving a number of viſitors. He then approaches the bath with great ceremonious deference, as though he conducted ſome very reſpectable gueſts into it, and then cloſes the door. Some time afterwards he goes to let out his imaginary ſaints, and reconducts them to the yard-gate, holding all the while a bottle of brandy in his hand.

* Little twigs with the leaves on them, uſed conſtantly in the baths for the purpoſe of rubbing the body, and thereby promoting perſpiration.

The

The ſame night they treat the goblins * with a feaſt; and their table is ſpread in the ſtable.

In remembrance of their idol *Kikri*, they kill a lamb alſo on Allhallows-day, very early in the morning. After it is cleared of the entrails and offals, they dreſs and eat it, without cutting away the ſmalleſt bone.

One of their feſtivals, which they call *Vouoden Atkaïas*, is rather idolatrous than ſuperſtitious. The father and grandfather of the perſon that intends to keep this feaſt, pitch upon a day on which they invite their friends by eating a ſheep together. They are very careful not to give the leaſt morſel of it to any animal whatever; on which account they bury the bones and offal. They expect no ſucceſs or proſperity in their cattle, if they neglect this ſolemnity; during which, according to appearance, they recite certain invocations or prayers, addreſſed to their ancient idols.

* Or ſpectres, which they call Raggana.

Bears are held in great eſtimation among all the pagan nations of the North and North-Eaſt. Theſe people believe that the ſouls of theſe animals continue to live after their death, as well as thoſe of the human race: and this it is that has occaſioned all that ſuperſtitious grimace obſervable in the hunting of this animal.

The old Finns had certain ſongs, which they ſung at the death of the bear. That the reader may form ſome idea of them, we ſhall ſubjoin one tranſlated from the Finniſh poetry:

"BEAST of all foreſt beaſts revered, ſubdued,
and ſlain,
Health to our huts, and prey an hundred fold
Reſtore; and o'er us keep a conſtant guard!
I thank the gods, who gave ſo noble prey!
When the great day-ſtar hides behind the Alps *,
I hie me home; and joy, all-clad in flowers,

* The name of that chain of mountains, almoſt always covered with ſnow, which croſſes Lapland.

For three long nights, ſhall reign throughout my hut.
With tranſport ſhall I climb the mountain's ſide.
Joy op'd this day; joy ſhall attend its cloſe.
Thee I revere, from thee expect my prey;
Nor e'er forget my carrol to the bear."

The LETTONIANS, the ESTONIANS, and the LIEFFS.

THE Lettonians, the Eſtonians, and the Lieffs, inhabit Lieffland, or Livonia; the former make alſo a part of the inhabitants of Courland. Eſtonia, or Eſtland, and Livonia, bear the name of their inhabitants. They have all an affinity with one another; but make not one nation. The Lettonians are of the ſame race with the Lithuanians and the ancient Pruſſians; that is to ſay, deſcended from the Sclavonians and Finns.

At the beginning of the thirteenth century they formed themſelves, by degrees, into a nation, near the mouth of the Viſtula, and have ſince expanded themſelves to a wider compaſs. Three parts out of four of their language is compoſed of Sclavonian terms, and the reſt of Finniſh origin. The Eſtonians are leſs mixed; and the Lieffs, as well as the inhabitants of the iſle of Œſel, are ſim-

ply

ply a branch of Finns. Their Finnish dialects differ in the same degree, and that so conspicuously, that every one of them is at length become a language by itself. These three nations are usually confounded by the Germans under the name of *Undeutsche*, which signifies Non-Germans, and comprehends them all. If any one should chuse to derive the name Lettonians from the word *Lada*, or *Liede*, which signifies *to root up*, or *break up land*, it would not be more destitute of probability than many hundreds of derivations daily imagined. They have been cultivators of the ground from all antiquity.

When they left their situation on the Vistula to settle in Livonia, about the middle of the thirteenth century, the Finns, who lived chiefly by their flocks, and neglected the culture even of their arable lands, were not at all averse to the union; for the Lettonians immediately set about clearing the ground; and, by the preparation of that sort of manure which is made by burning the trunks of trees and bushes in the field, spread themselves so, that they obliged most of the Finns to retire. But such as

choſe to remain, adopted a life of agriculture; and this method of manuring is univerſal among them to this day. About the ſame period, the Knights of the Teutonic order having completed the conqueſt of Courland and Livonia, all the inhabitants of theſe two countries were converted to Chriſtianity, and declared the ſlaves of this foreign nobility, who took them as their property, and have kept them as ſuch ever ſince.

In their ſtature and whole exterior the Lettonians differ; but, in general, they are very like the Finns. Great numbers of them are of a phlegmatic and melancholy diſpoſition. Except life itſelf, and the pleaſures of love, every thing in the world is indifferent to them. The oppreſſion they groan under, poverty, a hard education, and their general conſtitution, have inured them to the ſeverity of the climate, want, and ſubmiſſion. They are of a phlegmatic temperament, idle, filthy, and addicted to drunkenneſs. They are not, however, deſtitute of capacity. Their women feel not ſo ſeverely the hand of oppreſſion as the men; and are not without a ſhare of beauty and vanity.

Their

Their villages are ſmall, and their habitations dirty. Their houſes are little huts made of baulks, placed upon one another, and faſtened together by notches at the corners. This is the common architecture of the people of all theſe parts of the North. A peaſant wants nothing but timber and a hatchet to build his houſe *. The habitations are ſmall, but warm, and ſuited to the climate, as being eaſily heated in the ſharpeſt winter. Their little villages are diſtributed about the eſtates of the nobility to whom they belong. Their food and furniture indicate the greateſt indigence. Thoſe whom their lord does not take into his immediate ſervice, have a little field or meadow, with ſome cattle to procure a ſort of ſubſiſtance from. The time, however, to look after it muſt be ſubtracted from their ſleep, the day being ſcarcely ſufficient to till the ground of their lord, repair the buildings, fences, and other works, which they do for

* Except moſs, with which he crams the interſtices againſt the cold.

the moſt part as a commutation for taxes. The women ſew, and do other works which they are obliged to carry to the lordſhip. The Lettonians ſeldom give themſelves any trouble, becauſe their maſters are obliged to maintain them without it. Such of them, however, as live under a mild proprietor, know how to turn the gentleneſs of their maſter to their own account, and often get a great deal of money: but they commonly defraud the community of it, by burying it in the earth.

The men dreſs themſelves like the Finns, excepting that they do not all wear their beard.

The dreſs of the women is very pretty, and has ſome reſemblance to that of the Sclavonian women. They wear ſtockings, ſhoes or ſlippers, white ſhifts with ſleeves very full towards the ſhoulder, but cloſe at the wriſt. They wear the common gown of females, with long aprons, and a kind of boddice which comes down no lower than

the

the petticoat. They wear a necklace of glaſs beads, which falls down likewiſe on their breaſt; and, being compoſed of a number of rows, ſerves as a tucker. The ſides of the ſleeves are worked or pinked, and the boddice is made of a party-coloured ſtuff, or of linen worked with various colours. The bottom of the petticoat and apron is adorned with a border five inches wide, made of another ſtuff, or of a different colour from that of the petticoat. Sometimes there are many borders all alike, except in ſize, round the petticoat. They have a girdle likewiſe, prettily worked, and faſtened above the hips.

Married women are diſtinguiſhed from maidens only by the head-dreſs. The former wear little caps to the ſhape of the head, of ſeveral colours, and ornamented with gold or ſilver lace. They fix to theſe caps behind a cockade, from which deſcend a number of ribbons and ſtrings of various colours, which wave upon their ſhoulders. Maidens do not wear the little under-cap, but have a ſtiffened circlet on the top of the forehead,

covered with gold lace, raiſed in front, and tied behind with cockades of different colours, the ends of which, being about ſix inches in length, fall upon their looſe hair, like the ribbons of the married women.

Theſe people were firſt converted to the Chriſtianity of the Church of Rome: but force had more influence than conviction on their converſion. About the middle of the ſixteenth century they were converted from popery to the profeſſion of the Lutheran faith. Some merchants of Bremen laid the firſt foundations of Chriſtianity among them; the knights of the Sword contributed to it rather by their arms than their arguments; and thoſe of the Teutonic order brought it to perfection. When their pagan religion was at its height, the documents of it were only preſerved by oral tradition: it is therefore no wonder, that, after ſo long an abrogation of its tenets, we ſhould now be ſo much in the dark about them. However, beſides the ignorance with which they hold the dogmas of Chriſtianity, ſuch a ſuperſtition predominates among them,

that

that the veſtiges of paganiſm are eaſily traced. It was, without doubt, exactly that of the Finns and Laplanders. With the latter, they named the Great Firſt Cauſe, *Joumala*, and *Thor*; believing that the properties of the divinity, as well as the phænomena of nature, were ſubject to him as ſo many inferior powers. They called the devil *Vels*; and ghoſts or dæmons, *Raggana*. *Griéva* was the title of their high prieſt, who was at the ſame time their temporal ſovereign.

THE

THE INGRIANS.

THE Ruſſians made themſelves maſters of Ingria, or Inguermannlande, in the beginning of the preſent century: at which time the inhabitants of the flat country were a Finniſh people, but little different from the Finns of Carelia as to their language and manners.

Theſe Ingrians were called *Iſchorki*, and *Iſchortzi*, from the little river *Iſchora*, which runs into the Neva. Ingria, having been the firſt conqueſt of Peter the Great, did not retain its ancient Swediſh privileges, which were granted to Carelia: on the contrary, Peter arbitrarily gave away the portions of this new-conquered country, which has ever ſince been governed by the laws of Ruſſia. According to the cuſtom of this empire, the crown made a preſent of one part of the Iſchortzi to certain Ruſſian nobles; who, on their ſide, were obliged to people the leſs cultivated

cultivated cantons of Ingria with colonies of Ruſſians from their eſtates; and thence it is, that we often ſee a village of Ruſſians ſurrounded by villages of Finns.

The Iſchortzi have for a long time followed agriculture, as well as the other Finns. Their œconomy is an ill-choſen mean betwixt that of the Ruſſians and that of the Finns. They aſſemble in ſmall villages, of five or ten farms each; and live miſerably in ſmall dirty huts. Their houſehold furniture indicates the greateſt penury; and their manner of living is ſqualid and diſguſting. Notwithſtanding that the land each family occupies is of tolerable extent, their agriculture and their cattle are equally poor. Their inclination to idleneſs and drinking leads them often to ſell their ſtock, and the very corn they have ſaved for ſowing the fields; the money which that produces they ſquander away in a very ſhort time, and are thus reduced to the moſt deplorable indigence. In this ſtate they behold their cattle die of hunger and cold with the moſt perfect indifference. Some of them, however, imitate the

Ruſſian

Ruſſian villagers, who are better managers, more at their eaſe, and in better circumſtances.

With their poverty and diſorderly life, the Ingrians are a ſtupid, ſuſpicious, thieviſh race, and dangerous from their phlegmatic and pilfering temperament. Thoſe who live along the road to Riga greatly reſemble the people we call gypſies; are vagabonds like them, and calculate nativities, and tell fortunes. Such as come to Peterſburg for thoſe fraudulent purpoſes would ſcarcely be known from the gypſies about London. It is but a few years ago, that a whole village of theſe wretches were baniſhed to a deſert iſland in the gulf of Finnland, for murders and other crimes committed on the highway. The boys from ſeveral villages together frequently elope at once; and there is every reaſon in the world to believe that this is for very bad purpoſes.

The dreſs of the men is exactly like that of the Finn boors; but the habit of the women betrays a vanity, which, conſidering

the poverty of this people, and the tyranny which their husbands and fathers exercise over them, may pass for luxury. The lower part of their dress resembles that of the Finn countrywomen. Their shift reaches down to their knees, has a neck, and close wristbands, both of them pinked or wrought. The sleeves are large, and whimsically worked. The body of the shift is large, and puffed with numberless plaits; and the making of it is usually four weeks work. Instead of a petticoat the Ingrian women tie on each side a linen apron without gathers. These aprons are sometimes of cloth, and sometimes of linen worked with different colours. These behind come over one another, but before they are at some distance, the open part of the petticoat then left is concealed by a smaller apron adorned with glass-beads and little shells. Several strings of these beads are worn round the neck, and fall upon the breasts. They carry, rather than wear, heavy ear-rings, with the addition generally of strings of beads. The girls wear their hair loose and uncovered; the married wo-

men,

men, on the contrary, conceal their hair, like the Finniſh women, with a piece of linen, ſix archines * in length, folded towards the middle into a kind of cap, while its extremities fall upon the back, and are ſupported by the girdle in ſuch a manner that the whole makes a kind of ſpread ſail over the ſhoulders. When they dreſs themſelves to go to town, they commonly put on the Ruſs cap, called *kakoſchnik*, which is ornamented with a peak in front, is lined with fur, and laced round the edges; with this they wear a long gown [*kaftan*] made of coarſe ſtuff, and faſtened down the breaſt with buttons.

At the time that the Ruſſians made themſelves maſters of this country, the Ingrians had Lutheran miniſters for every canton, which was the religion they profeſſed: but numbers of them have been ſince converted to the Greek faith.

Theſe people are full of abſurd notions and pagan ſuperſtitions, which they mix with

* An archine is about three quarters of an Engliſh yard.

the

the ceremonial of Chriſtianity. They commonly look upon the figures of the ſaints as idols to be adored. They carry them into the woods with proceſſional ſolemnities, and pay them there a formal worſhip.

When a man is inclined to marry, he buys himſelf a girl, and celebrates his nuptials. All the way to the church they are accompanied by two women in veils, who ſing as they go compoſitions, if one may call them ſo, totally deſtitute of common ſenſe. No ſooner is the marriage ceremony performed, than the huſband begins to treat his wife with the utmoſt ſeverity, and thenceforward keeps her under ſtrict diſcipline; though not always with the greateſt attention to juſtice. She is often beaten for the faults of the children, and ſometimes for thoſe of the domeſtics.

The dead are buried by the prieſt of the profeſſion to which they belong: but theſe ſuperſtitious people return to the grave under covert of the night, and, having taken up the ſod, depoſit eatables for their departed friend, which they renew during a fortnight or three

weeks. Dogs and other animals eaſily ſcratch up theſe victuals and devour them, while the good folk that placed them there believe they were conſumed by the deceaſed. Their general opinion is, that they continue to live in the ſubterranean world in the ſame manner as they did on the ſurface of the earth; and that the grave is little more than a change of habitation: for which reaſon they bury their money, that they may have it to uſe in the world to come. They ſpeak to their deceaſed friends, and go to their tomb for that purpoſe; but, at the ſame time, are much afraid of them. Some gentlemen, not long ago, ſurpriſed a woman in the environs of St. Peterſburg in this act, and heard her without being perceived. She was telling her deceaſed huſband, that a fortnight after his deceaſe ſhe married again; that, to appeaſe his manes, and to prevent his doing her any injury for it, ſhe had approached his grave, upon which ſhe had laid herſelf flat, crying grievouſly, and making bitter lamentations; and length ſhe concluded by ſaying, with many tragical geſtures: "Behold, thou art "dead. Alas! alas! But be not angry with

" me, that I have married this lad much
" younger than thee. Alas! alas! I will not
" take the leſs care of thy ſon, thy little
" darling. Alas! &c."

Among their holy places there is one upon the road to Riga, at the diſtance of about ten verſts from Peterſburg. It is formed by a large lime-tree, whoſe branches are interwoven with thoſe of the foreſt that are neareſt to it, and forms a delightful natural bower. Peter the Great was charmed with this lovely ſpot, and uſed frequently to ſtop at it. On the feſtival of St. John, at night, the Iſchortzi aſſemble under this tree, and remain till morning, ſhrieking, and ſinging, and dancing, round a great fire; concluding their orgies with burning a white cock, and making the abſurdeſt geſticulations and grimaces imaginable.

THE TSCHEREMISSES.

THE Tſcheremiſſes call themſelves by the name of *Mari*, which ſignifies *men*; and they call the Tſchouvaſches *Kourk mari*, or *men of the mountains*. Theſe people are ſettled in the governments of Caſan and of Niznei-Novogorod, on both the ſhores of the Volga; but chiefly along the left ſide of that river, and reach even into Permia. Some of their villages are detached from thoſe of any other people, and ſome are mixed among the villages of the Tſchouvaſches and Ruſſians.

The Tſcheremiſſes are of Finniſh extraction; they ſpeak indeed a language peculiar to themſelves, but it takes its origin from that of the Finns. Writing and letters are altogether unknown among them. During the ſovereignty of the Tartars *, they were in

* I keep the common orthography of this word, becauſe I would not ſeem to affect ſingularity. Properly

in ſubjection to that people, and dwelt nearer the ſouth, between the Volga and the Tanaïs or Don. They had their particular Khans or chiefs even ſince their ſubjection to the ſceptre of Ruſſia; but the race of theſe Khans became extinct by the death of Khan Adaï, a Tſcheremiſſian prince, who was valiant and courageous, but much devoted to the crown of Ruſſia. At preſent they pretend to neither princes nor nobles. In the earlier times this people led a paſtoral life; but, by degrees, they imitated the Ruſſians, and have begun to plough the earth, and cultivate their fields; becauſe, the land they occupy being much ſmaller than what they formerly poſſeſſed, they are no longer able to draw a maintenance from their flocks alone.

perly it ſhould be *Tatars*; and the French and German writers have within theſe few years adopted the right method. We have been ſo long accuſtomed to write and pronounce Moſcow or *Muſco*, and *Tartars*, that to change them at once to *Moſkva* and *Tatars*, would require more authority than that of one man. However, if any one hereafter ſhall chuſe to pronounce theſe words in this manner, he will be in the right. At the ſame time it is true, that the Ruſſians call an inhabitant of Moſkva *Moſkoffſki*.

In their exterior, the Tſcheremiſſes are a ſort of mean between the Tartars and the Ruſſians: but the men have neither the vivacity nor the determined character of the Ruſſians; and their women are much inferior to thoſe of Ruſſia, as well in regard to comelineſs, as in gaiety of temper, and vanity of dreſs; though otherwiſe the Tſcheremiſſian women are tolerably well made.

What the Tſcheremiſſes want in alertneſs they make up for in induſtry. They are headſtrong and ſuſpicious, like all other unpoliſhed people. They have no calculation of time, either by years or months; and are totally deſtitute of all tradition concerning their anceſtors.

Theſe people never dwell in towns. Each village is compoſed of about thirty houſes at the utmoſt; which, in like manner with thoſe of the Ruſſians, has a ſort of provoſt, called *Sotnik*, an under-provoſt, or *Deſatnik*; inſtead of both which, ſome villages have only a *Staroſt*, or elder, whom they chuſe from among

among themſelves. It is his buſineſs, beſides labouring like his brethren, to hear complaints, adjuſt differences, and inflict puniſhments.

The farm conſiſts of a hut of only one room for the family, a few ſtables and outhouſes in the yard, none of which are contiguous, and ſeveral little magazines built each on a perpendicular bank, which ſerve them alſo for chambers in the ſummer ſeaſon. All theſe buildings are of wood, forming a ſquare, the area of which between the different huts is all open. Their rooms for winter are built at the height of about four or five feet over a cellar, to which you aſcend by a few clumſey ſteps, under a covering of planks. Each room contains, beſides the oven, a hearth for culinary purpoſes, and a broad bench for the family to ſleep on. Sometimes the kitchen is in the dwelling houſe, and then it is called The Black-room, which in truth it is from the ſmoke, which has no vent by means of a chimney. The doors of their rooms are very low; and, inſtead of a window, a hole is made of about a foot and a

half ſquare, covered with bladders or linen, to anſwer the purpoſe of glaſs. Their houſehold goods reſemble thoſe of the Ruſſian villagers,

All the Tſcheremiſſes are huſbandmen in the ſtyle of the Ruſſian peaſants. The pagans ſtill abhor pork; and it is only a very few of ſuch as have been baptized that are able to conquer this prejudice. In winter they follow hunting.

This people are neither enterpriſing nor ſkilful; and conſequently are poor. If any one poſſeſſes thirty horſes, as many horned cattle, and about forty ſheep, he is a great man amongſt them.

The women are employed in ſewing, in making linen, and embroidering their linen garments with wool of their own dying. The Tſcheremiſſes are totally regardleſs of cleanlineſs in their cloaths as well as in their victuals. The pagans eat indifferently the fleſh of horſes, bears, all ſorts of birds; and, in caſe of neceſſity, even of carnivorous animals;

animals; but they will never touch any animal that died by ſickneſs or accident. They underſtand the management of bees, both wild and domeſtic, exceedingly well; and are very fond of fiſhing. They never meddle with weaving, though the Ruſſian peaſants ſucceed ſo well in that employment. Their impoſts conſiſt in a capitation tax according to the number of males in each diſtrict, in recruits, and in the relay horſes they are obliged to furniſh. Some Tſcheremiſſian villages in the diſtrict of Koungour pay their tribute in the furs of martens.

The dreſs of the men is nearly like that of the Ruſſians, excepting that they comb their hair from the crown of the head ſtrait down, and then cut it all round nearly cloſe to the head. The collar, wriſtbands, and boſom of their ſhirts, are embroidered with coloured worſted. Their coat is of a coarſe Ruſſian cloth, made of black wool, and has a cape behind like that of our Engliſh ſurtout, and an opening in the ſkirts on each ſide. The dreſs of the married women is the ſame as that of the girls, only better worked. They

wear

wear trouzers; and, inſtead of ſtockings, wrap their legs in linen rags *; their ſhoes are made of the bark of trees, cut into ſtripes, and matted. In the ſummer ſeaſon they wear nothing over their ſhift; which is not put into the trouzers, but hangs over them all round. This ſhift is cloſe at the neck and the wriſts, cut into ſhape, and comes down to the knees. The neck, the wriſtbands, and all the ſeams, are covered with a whimſical embroidery of different-coloured worſted; a large buckle holds it together at the boſom, and a girdle round the waiſt. When they would be more dreſſed than ordinary, they put over this ſhift a habit like a morning gown, made of various-coloured cloths, and tolerably fine; to this latter they generally give an edging of beaver. Their caps are very high, and in the ſhape of a cone; they call them *ſchourki*, and make them of the bark of birch, covered with ſkin or linen, adorned with glaſs-beads, little white ſhells, and ſmall ſilver money. From

* Haybands are often uſed for this purpoſe, when they go on horſeback in the winter. But the linen rags are their common wear; and are tied on, to keep them from unwrapping, by a ruſh, or piece of pack-thread, paſſed ſeveral times round the calf of the leg.

this

this cap a ribbon three inches broad, called *ſchirkama*, garniſhed in the ſame manner as the cap, falls down the back. Some wear a broad ribbon on the forehead, covered with pieces of money and glaſs-beads, inſtead of the *ſchourk*, and this kind of head-dreſs is called *oſchpou*. The Tſcheremiſſian women of the provinces of Ouſa and Viaitk commonly wear a number of rings, thimbles, and all ſorts of rattling pendants, at their girdles, which ornaments reach down to the joint of the knee behind; and as ſhe walks thus curiouſly adorned, her trappings make a noiſe which offends the ears.

The women generally chuſe to lye-in in the bath-rooms; in which they imitate the Ruſſian countrywomen. The firſt man that comes to viſit the lying-in woman gives a name to the child if it be a boy; and the firſt woman, if it be a girl. Ever afterwards the children call theſe people *Ataï*, or father; *Abaï*, or mother. Their moſt common names of males are *Sengoul*, *Kiſpelat*, *Erbaldi*, *Ilmet*, &c.; and the moſt uſual female names are *Pidelet*, *Aſtan*, *Naſouke*, &c. Theſe national names often obliterate entirely

entirely the baptiſmal names of thoſe that are chriſtians, more eſpecially among the females. Huſband and wife they call *Vata* and *Mári: vata* in their language ſignifying *woman*; and *mári*, *huſband*, *man*, or *Tſcheremiſs*.

The man buys his wife; and the ſum he pays for her is called *olon*. The uſual price of a marriageable girl is from thirty to fifty roubles; ſome, however, are worth eighty, and there are that will fetch an hundred. Polygamy prevails among the Pagan Tſcheremiſſes. As the wives are deſtined to ſubmiſſion and labour, it often happens that a rich father buys wives for his ſons when they are no more than about ſix years old, yet the wives are never younger than fifteen. The wife's portion conſiſts of cattle; ſo that a boy married thus early on his arrival at an age of maturity finds himſelf often the poſſeſſor of a numerous flock. The degrees of kindred are obſerved among them in their matrimonial contracts; and though, if one ſiſter dies, they make no ſcruple of marrying the other, yet one man never marries two ſiſters at the ſame time. He that names the child

child on its birth is called name-father, and he commonly asks a daughter in marriage for his name-son; and when he has concluded the bargain, the young people are permitted to visit one another, and then perform the ceremony of exchanging rings, which is called *schergas vastaltas*.

On the day of the nuptials the bridegroom, accompanied by his friends, goes to the house of the bride; and, as they have musicians playing before them, numbers of people join the procession as it passes through the villages. The bridegroom then pays the rest of the price agreed upon for his wife, distributes presents, and after that the whole company sit down to eat and rejoice; the next day, his bride being covered with a veil, he takes her away with him to his habitation, notwithstanding all the tears she sheds, and all the resistance she makes.

In the house where the nuptial ceremonies are performed, a *kart*, or Tscheremissian priest, rehearses a prayer before the idol of the house placed upon the table. The prayer ended, a feast and diversions succeed, with

ſongs and dances, and the ſound of the *gouſli*, the *ſchibber*, and the *kobaſch*. During theſe different amuſements, they take the bride apart, and transform her into a woman; that is to ſay, they take off her veil, and put her on a cap leſs ornamented than that ſhe wore before marriage. The huſband then conducts her into the eating room; where the *juktulſch*, or *kart*, repeats another prayer over the bride, who kneels before him. After this ceremony, ſhe diſtributes preſents, offers beer or mead to every gueſt, and then returns into her hut. In the evening the bride undreſſes herſelf; but it is not without a great deal of reſiſtance that ſhe ſuffers the bride-women to put her into bed. On the entrance of the bridegroom the door is barricadoed; and the next morning he that repreſented the father of the bride, accompanied by ſeveral women, enters the nuptial chamber holding a whip in his hand. If, after the proper inquiſitions, there appear no tokens of virginity, he ſhews the whip in a threatning manner to the bride, and within a day after fails not to return to put his threats in practice. In this manner, or by an abſtinence longer or

ſhorter,

ſhorter, according to the degree of criminality, they puniſh the levities and miſconduct of their wives, and their negligence in the duties of marriage. The morrow of the nuptials is ſpent alſo in jollity and good cheer. On retiring, every one of the gueſts throws ſome copeeks* into the laſt cup that he takes, as a preſent to the new-married folks. Among the chriſtian Tſcheremiſſes almoſt all the weddings are preceded by this pagan marriage, and frequently even a long time before the celebration by the chriſtian prieſt. Neither is it uncommon for ſome rake of a Tſcheremiſs to take the liberty of diſpenſing with all this ceremony. He lays hold of the girl, takes her home, and, ſo ſoon as ſhe is with child, he gives the father of her as much as he thinks proper, and thus obtains a wife without the trouble and charge of the marriage ceremony.

The Tſcheremiſſes put the deceaſed dreſſed in his beſt cloaths into a coffin which they call *Schupar*. The ceremony of interment

* A copeek is a Ruſſian copper coin, of the value of a half-penny.

is

is performed on the day of the perſon's death, and the proceſſion conſiſts of people of both ſexes. The grave is always dug from weſt to eaſt, and the head of the corpſe is depoſited to the weſt *. The friends of the deceaſed put a number of copeeks into his girdle, and furniſh him with certain other things that have been neceſſary to him in life, ſuch as a laſt for making ſhoes † upon, a ſtick to drive the dogs away from him, and a little bunch of roſe-tree twigs for repelling evil ſpirits. As ſoon as the grave is filled with earth, every one of the company places a little torch on the grave of each of his departed friends, repeating ſeveral times, *Live in harmony and friendſhip*; he then takes a cake, and, having eaten part of it near each of the lighted torches, lays three pieces of it on every grave, and ſays, *This is for thee*. The whole ceremony ends with placing over the grave a ſheet of linen faſtened to a pole like a flag. On their return home, they bathe and change their cloaths, throwing away the old cloaths of the deceaſed, and

* The burial place is called *Sulugartla*.

† Their ſhoes are made of the bark of trees.

hanging

hanging out the ſerviceable ones to be purified in the air.

They honour the memory of the dead by three commemorative feſtivals, which they call *ſchoumet*. The firſt is held the third day after the deceaſe, in the following manner: the friends return to the grave, and there eat cakes as on the day of interment, laying three pieces as before, and telling the dead man that they are for his uſe. The ſecond feaſt is on the ſeventh day, when they aſſemble at the houſe of the deceaſed, light torches, eat cakes, and ſend pieces of them again to their friend. The third is on the fortieth day, and conſiſts of the ſame ceremonies as the ſecond. Beſides theſe, every village celebrates yearly a general commemorative feſtival, the ceremonial of which is exactly ſimilar to that of the three particular ones.

The Tſcheremiſſes believe, with the generality of the Pagans, that the exiſtence after death is but a prolongation of their actual life, with the exception of a few particulars: and it is for this reaſon that they furniſh their

dead with conveniences agreeable to this idea, ſuch as money, eatables, &c.

Their religion is idolatry; and in the performance of it they follow implicitly the precepts of their prieſts, whom they name *Mouſchan*, or *Maſchan*. *Jugtuſche* is the appellation of their principal pontif. Theſe prieſts are likewiſe magicians, the interpreters of dreams, and the foretellers of fortune. They are held in great veneration by the Tſcheremiſſes; and are at preſent but few in number. Every community replaces them by a *kart* of its own election, taking care to beſtow the charge on a man reputed for diſcretion, and reſpectable for his age and irreproachable manners. To every prieſt is given an *Oudſchou*, or ſub-preſbyter, in quality of aſſiſtant.

Youma, in their language, is the general name for God, whom they alſo call *Koyou-youma*, or Supreme God. That the Almighty may be abſolutely happy, they give him a wife called *Youmon-Ava*, or Mother of the Gods. She is placed immediately next to the

the Great Firſt Cauſe, and receives an extraordinary veneration. They admit of inferior divinities endowed with benevolent diſpoſitions, and imagine them to be the offspring of the two Supreme Deities, or at leaſt of their family; that the government of the world, and the diſtribution of deſtiny, is their proper inheritance as the ſons of God. Some of them are married, and others live in celibacy. They commonly comprehend all their divinities under the appellation of *Youmon Schoutſchka*, the houſehold of God.

They do not agree as to the names of their Gods, and the ideas which they affix to their active influences; ſome of the prieſts acknowledging a conſiderable number of them, and others but a few; one man, in ſuch an affliction or calamity, addreſſing himſelf to a God whom another hardly knows, who therefore has recourſe to one whom the former worſhipper believes to be of a different complexion and unpropitious. The moſt general divinities of the Tſcheremiſſes are *Pourukſcha*, named alſo, *Pougourſcha Youma*, and *Koudortſcha Youma*. Under the idea of theſe

Gods is designed the tempeſt. *Pouembar Youma* ſeems to be the prophet adopted by the Tartars, who call their Mohammed *Puember*, which ſignifies *prophet*. The goddeſſes whom this nation adores are *Kitſcheba*, the mother of the ſun, *Kaba*, and ſeveral others. The men addreſs themſelves to the Gods for remiſſion of their ſins, and the women implore abſolution from the Goddeſſes.

With theſe people, the devil, whom they call *Schaitan* *, is the parent and origin of the malevolent gods. They never pronounce his name, but call him *Yo*. He hath his dwelling in the water, and diſſeminates calamities, misfortunes, and diſaſters, chiefly about noon. Their *Vadaſch* are dæmons of the foreſts who have the care of the woods and game, and are the cauſes of proſperous or unprofitable huntings. They admit alſo of malevolent Goddeſſes. But many of the ſame name are found among the evil and the good.

* This is not much unlike the Hebrew name Satan: but I can draw no inference from the ſimilitude.

It

It cannot be ſaid that they hold their idols in great eſtimation; but the object of their greateſt fear is *Koudortſcha*, the God of thunder, to whoſe power they aſcribe the fertility of the earth and plenteous harveſts. They repreſent him under the figure of a ſort of puppet, cloathed in Tſcheremiſſian garments, put him into a box made of the bark of birch, which they depoſit in a corner of the houſe; and, without offering him any particular adoration, they only lay before him from time to time ſome pieces of their cakes. In the woods one meets frequently with trees diſtinguiſhed from the reſt, to which are ſuſpended pieces of birch bark ſix inches ſquare; theſe are called *Kouda Vadaſch:* no figure or hieroglyphic is inſcribed on them; but the Tſcheremiſſes hold them in reverence, ſometimes making them paſs for idols, and ſometimes for offerings paid to the gods of the woods. Some have conjectured that theſe tablets repreſent altars in honour of the Fauns.

They worſhip their gods not in temples; but in the open air, in places conſecrated for that purpoſe, named *Keremet*. There are *Koga Keremet* and *Schké Keremet*, i. e. public and private ſanctuaries. In the latter particular families perform their devotions, and in the former whole villages together. They always chuſe the woods for their *Keremets*: but, if it ſhould happen that there are none in the neighbourhood of the village, they fix upon a place where there are ſeveral trees; there muſt at leaſt be one, and the preference is always given to oaks. The largeſt tree is conſecrated to *Youma*, the next in ſize to *Youmon Ava*, his wife; and the reſt, as many as there may be, to their other divinities. A *Keremet* is generally from ten to twenty fathom in diameter, ſurrounded with trees, or incloſed by a hedge. To every one there are three avenues: one to the weſt, for the goers and comers; another to the eaſt, for the victims; and the third to the ſouth, through which the carriers of water go. For their altar they place a table under the principal tree, and by the ſide of the *Keremet* is

the

the place where they dreſs the fleſh of the victims. It is not lawful for women to approach theſe holy incloſures, and men muſt firſt have bathed and put on their beſt apparel; if it be poſſible, they may not appear with empty purſes. According to the opinion of many of them, the place thus conſecrated to devotion, the *Keremet* itſelf, is a divinity, powerful and beneficent; wherefore a part of the ſacrifices and devotions performed therein is due to itſelf. Friday is their ſabbath, the day moſt auſpicious to their prayers, and whereon they abſtain from every kind of work.

The victims which this people commonly ſacrifice to their Gods are horſes, oxen, hares, ſheep, goats, ſwans, geeſe, and ducks: they likewiſe make offerings of beer, mead, brandy, honey, and cakes made of wheat-flour. They always prefer a white ſheep, goat, ox, &c. to thoſe of any other colour, for their ſacrifice; a blemiſhed beaſt is by no means to be offered; and the black are reſerved for particular caſes; the age and ſex are totally indifferent. It is indiſpenſably ne-

ceſſary that the cakes and the drink in the ſacrifices and libations be prepared by virgins. Women may eat of the fleſh of the victims or of any of the offerings; but it muſt be at home, and not in the ſacred place. The days for ſacrificing are appointed by the prieſts, having firſt conſulted the Gods by a kind of divination, to learn their pleaſure concerning the time and manner moſt acceptable to them. On theſe occaſions they perform the moſt ſilly buffoonries imaginable, throwing beans upon the table, meaſuring their girdles, &c.

The grand feſtival of the Tſcheremiſſes is their *Youmon-bayran*, inſtituted in honour of the whole family of the Gods. The word *bayran*, as well as the cuſtom of bathing before they proceed to any ſolemnity, is adopted from the Tartars. The *Youmon-bayran* is only celebrated every ſecond or third year in autumn, and ſometimes only once in five years according to the circumſtances of the different communities, who find the victims among them. The day ordained for the ceremony being come, the *Mouſchans* or *Karts*, who

are the ſacrificers, light ſeven fires in the *Keremet*, in a ſtraight line from north-weſt to ſouth-eaſt. The firſt of theſe fires, which is moſt to the north-weſt, burns in honour of *Youma*; the next is offered to *Youmon Ava*; and ſo of the reſt. Over every fire a *Mouſchan* or a *Kart* preſides, aſſiſted by his *Oudſchou*. They ſpread a cloth before each of the fires, on which are laid the oblations of beer, honey, and cakes. Then every *Oudſchou* conducts his victim to the fire under his direction. A whole horſe is ſacrificed to *Youma*, and a cow to *Youmon Ava*. The victims of the other divinities are ſmaller beaſts, and birds. All the people ſtand behind the prieſts with their heads uncovered. The prieſt of *Youma* takes up a cake and a veſſel containing the liquor for the ſacrifice; repeating with an audible voice a ſhort invocation, during which the people proſtrate themſelves on the earth, ſaying often, *Amin!* The prieſt of *Youmon Ava* repeats the ſame ceremony; and after him ſucceſſively the five other pontifs. This done every *Oudſchou* throws cold water on his victim; if the beaſt ſhivers, it is a fortunate omen; if not, he throws on ſome more; but

if

if after the ſeventh time it doth not ſhiver at all, it is a certain ſign that the God is unfavourable. The victim muſt have his throat cut in ſuch a ſituation as that his blood may ſpirt into the fire: when he is dead they carry the carcaſe without the *Keremet*, and there clean the fleſh and the inteſtines before they dreſs it in the kitchen prepared for that purpoſe.

As ſoon as the victuals are ready, each prieſt makes the offering to his God, holding up in the air the heart, the lungs, the liver, and the head of his victim in a diſh all together, ſaying a prayer in this poſition. All the prieſts having made the ſame offering, carry their diſhes to the prieſt of *Youma*, who ought properly to be the high-prieſt, who divides the whole into portions, and preſents it to all the people, each man eating his morſel with great devotion, the prieſt praying all the while. In the ſame manner he diſtributes the cakes and the drink; but no part of the ſacrifice is caſt into the fire, except the bones of the victim, which are afterwards burnt. They hang up the ſkin of the horſe that has

been

been ſacrificed to *Youma* on ſome tree growing near to the *Keremet*; the ſkins of the other victims are the perquiſites of the prieſts. What remains of the fleſh is carried home, to be eaten by the family; and this part of the feſtival is always accompanied with ſhouting and noiſy diverſions.

Every village has a feaſt on the approach of ſpring called *Anga Soaren*. As ſoon as the time for the labours of agriculture is come, they aſſemble in the fields, whither every one carries a little oblation conſiſting of eatables and drink according to his fancy. The *kart* makes an offering of them to the gods by many prayers, while the people perform the ſame ceremonies of devotion as thoſe above deſcribed. After the ſacrifice they eat the remains of the offerings in common, but with greater ſatisfaction, inaſmuch as their wives and children may partake of the feſtival. When theſe rejoicings are over, every one makes ſome furrows in his field, and then retires.

Outkinde

Outkinde bayran is a feſtival which the Tſcheremiſſes celebrate after harveſt, every family by itſelf. The manner of it is this: The head of the family, after having bathed, puts on the table a handful of all the different ſorts of the new corn, cakes made likewiſe of the ſame, beer, all ſorts of drink, every kind apart in little plates: theſe plates he takes one by one into the yard, preſents an oblation to the ſun, and reſpectfully thanks the gods for the bleſſings they have beſtowed upon him. He then entertains his friends.

In the government of Kaſan alone the number of baptized Tſcheremiſſes is increaſed to 6580 males, and 5951 females, from the year 1723 to 1774. But the far greateſt part of theſe new converts celebrate ſecretly the Pagan feſtivals juſt mentioned; or, at leaſt, aſſiſt in the ceremonies of their heathen brethren, as much as they can without being diſcovered by the clergy and puniſhed for their apoſtacy.

THE

THE TSCHOUWASCHES.

TSCHOUWASCHE is the name by which this nation calls itſelf, and the Ruſſians give them no other: but the Mordvines call them *Wietke*, and the Tſcheremiſſes *Kourk-Mari*, i. e. men of the mountains. They inhabit along the two ſides of the Volga, in the governments of Niſchnei-Novogorod, Kaſan, and Orenbourg: we may preſume them to be pretty numerous, as they pay a capitation at the rate of more than two hundred thouſand heads.

Their dialect, which is peculiar to themſelves, is originally from the Finns; but they have no knowledge of letters or writing. They were formerly nomades; but ſince they have made themſelves fixed habitations they have followed agriculture. The majority of them have ſuffered themſelves to be perſuaded into baptiſm, and outwardly make profeſſion of Chriſtianity. They never dwell

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in towns, but aſſemble in ſmall villages, and chuſe the foreſts for their habitations. They preſerve unalterably the dreſs of their anceſtors, their ancient manners, cuſtoms, and ſuperſtitions, as well as their language; in which, however, many words from the Tartarian are diſcoverable.

They begin the year by the month of November. One winter and one ſummer make a year; but they reckon by months which they call *oïgh*, and not by years. Their *tſchoug oïgh*, or month of ſacrifices, anſwers to our November. Friday is the firſt day of the week, and conſecrated to reſt from every kind of work: it is called *Ama*; as Wedneſday is named *Yonkon*, or the day of blood.

There is a great reſemblance between the Tſchouwaſches and the Tſcheremiſſes, as well in reſpect to their figure and mien as to their moral character. This ſimilitude is obſervable likewiſe in the arrangement of their villages and their internal diſpoſition; in their houſes, furniture, œconomy, manner of living and food, goods and taxes, and in all the

the occupations both of men and women. The Tſchouwaſches have indeed a paler complexion, are more lazy, and are not ſo ſharp-witted as the Tſcheremiſſes; beſides this, they are not ſo cleanly, and are leſs nice in the choice of food and neceſſaries. Such as yet remain Pagans hold pork in deteſtation, a prejudice derived from the Tartars; but they are fond of voracious and carnivorous animals: and, in caſe of neceſſity, they make no ſcruple to regale upon the carrion they find in the fields. The Ruſſians do not eat of a ſort of fiſh which they call *Fool-fiſh* *, but they ſell it very dear to the Tſchouwaſches, who call it *Temir-pola*, or Iron-fiſh, and eat it either freſh or ſalted.

Theſe people are very fond of hunting, and obtain for that purpoſe ſcrew-barrel muſquets, which they call *Vintofki*, and prefer to the bow.

The dreſs of the men reſembles that of the Tſcheremiſſes as to the manner of wearing

* *Culpea Aloſa* of Linnæus.

their

their hair and their beard, and embroidered ſhirts: but their trouzers, ſhoes, ſtockings (or rather rags), coats, hats, and caps, are more like thoſe of the Ruſſian peaſants. They do not wear that large cape to their coats which the Tſcheremiſſes do.

The dreſs of the married women differs not from that of the girls, except that the latter is meaner. Their petticoats and ſhifts are exactly like thoſe of the Tſcheremiſſes. In ſummer they wear only a ſhift tied round them with a girdle which they call *ſar*, with a ſort of fringed handkerchief hanging from it before and behind: in winter they wear over the ſhift a furred gown, or one made of coloured cloth. The cap of the women is called *ghouſpou*, all covered with glaſs beads, and little ſilver money laid with their edges over one another like ſcales: they alſo wear a ſort of mantle called *ama*, that paſſes under the girdle, and whoſe upper part is ornamented like the cap. They cover the head with a white linen, wrought or pinked, with glaſs beads round the edges, and over this they put their cap. As ſoon as a girl is betrothed, ſhe covers her face

face with a veil called *fourban*; the married women, on the contrary, fold this linen in two treſſes, which fall on their boſom, and adorn the extremities with tufts and fringes. They tie their hair into two treſſes, and conceal it under their ſhift. In ſome villages the women wear no caps, but only bands, like thoſe of the Tſcheremiſſian women, covered with ſmall money, white or ſpotted ſhells, and beads of glaſs. To this band is tied a mantle, ſhorter than that which is commonly worn with the cap, but falling in like manner down the back. Behind, they tie another mantle to the girdle, of the ſame kind as the upper one. Some of the women wear a band of ſome ſkin, about a hand's breadth, covered with glaſs beads, and little ſhells and counters, over the left ſhoulder, acroſs the breaſt, ſomewhat like the ribbon of ſome order of knighthood.

The Tſchouvaſches make regular meals, placing themſelves round a table for that purpoſe. Before they begin eating, they make a ſhort prayer, ſaying: *O God, give*

us bread *! and after the repaſt they ſay: *O Lord, caſt me not away* †! It is a piece of politeneſs among theſe people to cram their gueſts as much as poſſible, and to preſent the pieces to them upon ſpoons, and ſolicit them to eat till they can hold out no longer. They ſleep, like the Tartars, on broad benches; and thoſe that are not very poor make uſe of a feather-bed.

At the birth of a child, the friends of the parents, male and female, come to congratulate. They are treated with beer; and the firſt-comers give a name to the infant, and make him preſents by ſlipping a few kopeeks into the veſſel they drank out of. This ceremony is called, *The cradling of the child* ‡.

Whenever a Tſchouwaſche has a mind to marry he commiſſions a friend to bargain for a girl for him, who always gets her as cheap as poſſible. The price of a girl for marriage is commonly from twenty to fifty rubles;

* *Thore bar, Youra!*
† *Thora ſyrlak!*
‡ *Piatſchir ghivas.*

but

but a good chafferer will get one at five, eight, or ten rubles: the rich, however, generally go as far as eighty *. The portion of the bride is paid in cattle, houſehold furniture, and cloaths, and is in proportion to the ſum paid for her †.

After theſe preliminaries, follows a ceremony called, *The carrying of the preſents* ‡. The young man and his parents viſit the betrothed, pay the price agreed on, and make the new relations ſeveral ſorts of preſents, conſiſting of ſhirts, cloaths, and linen. On this occaſion, the father of the girl makes an offering of a loaf of wheaten bread, and a portion of honey, to the ſun, which he preſents to that luminary, accompanied with a prayer for a happy marriage, and proſperity on the young people; after which, they ſit down to eat and drink, and appoint the wedding-day.

* The money paid on this occaſion is called *Golon oſki*.

† This negotiation is named in their language *ghota*, which ſignifies, *to aſk in marriage*.

‡ *Koſthenas kayas*.

The day being arrived, the nuptials are celebrated in this manner. The bride, covered with a veil, hides herſelf behind a ſcreen; from which, after ſome time, ſhe goes and walks round the eating room with a grave and ſolemn gait. Some young girls here bring her beer, honey, and bread; and when ſhe has gone three times round the room, the bridegroom enters, ſnatches off her veil, kiſſes her, and changes rings with her. From this inſtant ſhe bears the name of *Schouraſnegher*, or betrothed girl, in quality of which ſhe diſtributes bread, honey, and beer, to the gueſts, with which they refreſh themſelves. She then returns behind the ſcreen, where the married women put her on a *ghonſpou*, or *cap of a matron*, handſomer and more adorned than that ſhe wore before the betrothing.

In the evening, when the bride and bridegroom undreſs, the lady is obliged to pull off her huſband's boots. The next morning, they come to look for the Moſaical proofs of virginity; when, if it appears that the bride had

had been deflowered before, a boy, who ſerves as a ſort of paranymph, preſents a mug filled with beer to one of the principal aſſiſtants. In the bottom of this mug is a hole which the lad ſtops with his finger, but draws it away when the other has the mug at his mouth; by which means the beer runs down his beard and boſom. This fails not to excite much laughter from the company, and a bluſh from the bride. But this terrible ceremony is never followed by any more ſerious conſequences. The day after, the bride appears as miſtreſs of the houſe, regales her friends, and they divert themſelves better than the day before: they dance to the ſound of the Ruſſian balalaica, the dudu, &c. Such of the Tſchouwaſches as have been baptized, notwithſtanding their profeſſion of Chriſtianity, obſerve conſtantly this national ceremonial, not neglecting, however, to ſubjoin the ſacerdotal benediction of the church, though a long time, perhaps, after the marriage in their own way. The wedding is often held at the houſe of the bridegroom's parents, and is a ſort of club dinner, to which every gueſt brings his own ſhare. Before the

meal, a loaf is handed about with a hole in the top of it made by an arrow; into this hole ſuch of the gueſts as are ſo inclined put a few kopeeks by way of preſent.

Among the Tſchouwaſches the huſband is maſter of the houſe; he orders every thing himſelf; and it is the duty of the wife to obey without reply: a cuſtom calculated to prevent domeſtic broils; accordingly quarrels are very uncommon in the families of the Tſchouwaſches. If the huſband be utterly diſſatisfied with his wife, he goes up to her, and tears off her veil or her cap called *ſourban*; and this act alone is the ſign of a complete divorce. All the Pagans among the Tſcheremiſſes, Mordvines, Votiaks, and Vogoules, have the ſame cuſtom; but the exertion of it is not very frequent.

The Tſchouwaſches obſerve the ſame ceremonies in their funerals as the Tſcheremiſſes. As ſoon as the grave is filled up with earth they place lighted torches, a cake, and a piece of a roaſted hen, ſaying, that it is for

the dead *. The company devour the remains of the repaſt, and think they have eaten with the dead; then, after having caſt the old cloaths of the deceaſed upon the grave, they go and bathe, and afterwards return to feaſt at the houſe of their departed friend. On the third and ſeventh days after the interment, they celebrate a commemorative feaſt like to the firſt of thoſe in uſe among the Tſcheremiſſes; but beſides this feaſt every one ſacrifices in the month of October a ſheep, an ox, or a horſe, at the tomb of thoſe of their family; the fleſh of theſe victims is dreſſed upon the ſpot, and is all eaten up, except a ſmall part, which is laid upon the tomb with a little beer. On the Thurſday in paſſion-week every father of a family places certain eatables in the yard of his houſe, with a lighted torch near them, to the memory of each perſon that has died out of his houſe. The dogs, as proxies for the dead, regale themſelves on this proviſion. Even the baptized Tſchouwaſches are apprehenſive that without this ceremony the repoſe of their relations will be diſturbed in the grave.

* Expreſſed in their language, by *Amenſcha palder*, This is for thee.

The pagan ritual of the Tſchouwaſches does not differ from that of the Tſcheremiſſes in reſpect of principles. Their prieſts are called *Youma*, or *Yomma*, who ſay prayers, and are, as occaſion ſerves, prieſts, fortune-tellers, and magicians. In places where there are no prieſts a ſober old man performs the functions of one; and this perſon is called *Tſchoukyoat*. The *keremets* of the Tſchouvaſches are all made in the ſame manner as thoſe of the Tſcheremiſſes, only they are indifferently called *irſan* and *keremet*.

Thor is the name they give to the Supreme Being, who has a wife called *Thor Amyſch*, mother of the gods. It ſhould ſeem that the *keremet* is their chief ſubaltern beneficent divinity, and is, as well as all the divinities of that claſs, of the family of Thor, who has a great number of children and relations. They make offerings to the keremet in the places deſtined to devotion and ſacrifice, each of which places is a divinity, and conſecrated to itſelf. Beſides this god keremet, they admit of a *Poulighs*, a *Ghirlſir*, a *Pighambar*, and a

goddeſs *Kabe*. Other Tſchouwaſches have other divinities. *Irſin* is the name they give to the inferior gods in general, whom they look upon in the light of angels or deified men. *Schaïtan* is the chief of their malevolent gods or evil genii, and has his reſidence in the water. Their *Obito* are deceitful ſatyrs, or gods of the foreſts, ever ready to ſeduce mankind. In their prayers they never forget to beſeech Thor that he will vanquiſh Schaïtan.

The Tſchouwaſches have, properly ſpeaking, no idols; but their *Yerig* or *Yrig* is ſomewhat very nearly ſuch, and reſembles the *Moudor* of the Votiaks. The Yerig is a little bunch of roſe-tree twigs, cut in autumn, and placed in a corner of the chamber. The Tſchouwaſches look upon theſe branches as ſo ſacred or ſo dangerous that no one dares to come near them. Every autumn they renew the *Yerig*, and ſet the old one afloat down a river.

Their idea of the exiſtence of man after death extends to a bliſsful and a miſerable immortality.

immortality. Good people are tranſplanted after death to a bleſſed abode, called *The land of perfect ſatisfaction* *, where they meet with their families, their cattle, and their other goods, in a much better ſtate than that in which they left them in this world. As for the wicked, they think they are condemned to wander after death as ſkeletons deprived of fleſh in cold and barren deſarts, ſhivering, wretched, and forlorn.

Their feaſts of the keremet, or public feſtivals, only differ from thoſe of the Tſcheremiſſes in the names they bear; but the victims, the preparations, and the ceremonies, are alike. If they differ at all it is in this, that the Tſchouwaſches throw a part of every oblation into the fire.

The ſpring is the time for their *Youmonbayran*; a feaſt appointed for petitioning the gods to give them a fruitful and a happy year. After the harveſt, they celebrate their *Ouïtſchouk*, or ſacrifice of thankſgiving to the

* In their language *Tſchemherda*.

gods

gods for the gifts of harveſt; the ceremonies of which are performed in the keremet, and the victims are not taken from the herds but from the flocks. The *keremet taſados* of the Tſchouwaſches is the feaſt of the purification of the keremet, and is kept in the ſpring at the breaking up of the fields in the keremet, by lighting ſeven fires, and making offerings to the gods. The oblations conſiſt of cakes and milk, of which they throw part into the fire and eat the reſt, addreſſing their prayers chiefly to *Keremet Aſch*, or Keremet the father; *Keremet Amſcha*, or Keremet the mother; and to *Keremet Onewli*, or Keremet the ſon. To obtain health and proſperity for their cattle, they ſacrifice oxen in the keremet to *Pighambar:* but if this ſacrifice be made of fowls and ſmaller beaſts in caſe of ſickneſs among the flocks or herds, every man offers at home. Their *Sine Tyre Tſchouk Tons*, or bread-offering for the new harveſt, is the ſame feſtival with that of the Tſcheremiſſes called *Youmon-bayran* *. Wedneſday in paſſion week is called *Mounkoun*, or The Great Day, and ſometimes The

* See page 88. above.

Day,

Day, by way of excellence. On this day, every father of a family makes a facrifice of birds at home, with an oblation of cakes; and on this occafion it is cuftomary to make vifits. In general, the Tfchouwafches, Tfcheremiffes, Mordvines, Votiaks, &c. have mixed together in their worfhip many Chriftian ceremonies with many more that are Mahommedan, fuch as the great feftival of Eafter, the commemoration of the dead on Holy Thurfday, with the cuftom of ablution before prayer, proftrations, the manner of performing their adorations, and many others. Even the term *bayran*, as was before obferved, is a Tartarian word, and fignifies *feftival*.

The prayers of this people are always the fame; they vary only according to the motive from which they are made, and the divinity to whom they are addreffed. The following is a tranflation of the moft perfect invocation of the Tfchouwafches: *O God*, [*Thor*, or fome other deity,] *have mercy upon me! O God! forfake me not: Give me a great number of fons and daughters. O God! give me a great quantity*

quantity of ſheaves of corn, and fill my barns with proviſions. O God! give me bread, and honey, and drink, and victuals, and health, with tranquillity and reſt. O God! fill my yard with horſes, horned cattle, ſheep, and goats. O God! bleſs my houſe, that I may lodge, and entertain, and warm the traveller. O God! give thy bleſſing to the miſtreſs of the earth; ſo they call the Empreſs. And at the end of every period of this prayer all the aſſembly ſay, *Amin!*

Since the year 1723 the greateſt part of the Tſchouwaſches have embraced the Greek religion; notwithſtanding which, there are more Pagans amongſt them than amongſt the Tſcheremiſſes: and the people who undertook their converſion found the Tſchouwaſches leſs docile, and more ſtrongly attached to their pagan rites than the others; and as at preſent a proſelyte, who is not ſo upon conviction, is not thought much of, they are ſuffered to do as they pleaſe, and no one meddles with them. They pique themſelves on being not at all inferior to their baptized brethren in a peaceable, regular, and good conduct,

conduct, any more than in induſtry and application to labour, in fidelity and ſubmiſſion to their ſuperiors.

All theſe nations are entirely ignorant of the uſe of an oath in their mutual dealings with one another; but content themſelves with a ſimple affirmation or denial, and always keep their word. But as caſes muſt ariſe before the magiſtrate in which an oath is the only lawful teſtimony for the termination of diſputes, or other matters, it is cuſtomary, on theſe occaſions, to put a piece of bread and a little ſalt in the mouth, and to ſay, *May I be in want of theſe, if I ſay not true! or, if I do not keep my word!* The oath of fidelity adminiſtered to the recruits that are raiſed among this people, is in the ſame manner, except that they are made to take the bread and ſalt over two ſwords laid acroſs.

THE

THE MORDVINES.

THE Mordvines are ſettled on the borders of the Oka and the Volga, in the governments of Niſchnei-Novogorod and Kaſan; and ſome of them are likewiſe found in the government of Orenburgh. They were for a long time in ſubjection to the Tartars; but even then they had their peculiar khans. It is aſſerted that before their ſubmiſſion to the Tartars they dwelt higher up the Volga than they do at preſent, in the neighbourhood of Yaroſlauf, Koſtroma, and Ghalitſch. They compoſe a very conſiderable nation, although not ſo numerous as either the Tſchouwaſches or Tſcheremiſſes; and, at every numeration of them, they have been found to increaſe in the ſame proportion as the Ruſſian peaſants.

The Mordvines are divided into two principal races or tribes. Of the firſt of theſe are the Mokſchanes, who live along the river Mokſcha, which falls into the uppermoſt part

of

of the Oka. The second principal race is that of the Erſanes, in the neighbourhood of the Volga. To theſe might be added the tribe of the Karatayes; but they are ſo few in number that they conſiſt only of ſome villages in the government of Kaſan. Amongſt themſelves they all bear the name of the tribe to which they belong *; but the Ruſſians comprehend them all under the name of Mordvi, which is not uncommon with the Mordvines themſelves. Formerly they had a nobility amongſt them; but their families have been a long while extinct.

The Mordvines are of Finniſh origin, as well as their language, which comprehends, however, ſeveral Tartarian words. The dialects of the Erſanes and the Mokſchanes differed formerly ſo much, that they might eaſily have been taken for two ſeparate languages. Strictly ſpeaking, every tribe has at preſent its peculiar language; but of late years they have been ſo mixed and confounded together, and of courſe their

* *Mokſchi*, or *Mokſchanes*; *Erſanes*, or *Erſad*.

languages likewiſe, that they are no longer much unlike, and are eaſily underſtood by each other. Before the introduction of Chriſtianity among them, a Mordvine was not permitted to marry out of his tribe; but, at preſent, that is not regarded; and they ſettle indifferently in this or that tribe, as every one thinks proper, preſerving always, however, ſome principal characteriſtic, ſeveral particularities of dreſs, and many of their diſtinctive cuſtoms.

With reſpect to the figure of the Mordvines, it reſembles more that of the Ruſſian, than either the Tſcheremiſſes, or the Tſchouwaſches; [and in their manner of living they conform more to the Ruſſian peaſants. The Mordvines have commonly brown, harſh hair, a thin beard, and lean face; it is very rare to find a pretty woman amongſt them. They are honeſt, laborious, and hoſpitable, but ſlow; and imitate the Ruſſians and Tartars in ſeveral things. There are not many unbaptized among the Mordvines, but theſe eat pork without any ſcruple; whilſt all the heathen Tſchouwaſches, and all the people

of Aſiatic Ruſſia, abhor and abſtain from it, as the fleſh of the impureſt of animals.

They purſue a life of agriculture ſince their ſubmiſſion to Ruſſia; and are not fond of towns, but always form themſelves into little villages, like the two laſt deſcribed nations, and give the preference to foreſts. Their villages, their houſes, their farms, their agriculture, and their little flocks, their goods, their food, and their whole œconomy, differ in nothing from the Tſchouwaſches and Tſcheremiſſes. In like manner the Mordvines have alſo a little incloſure near their houſe, wherein they plant roots and herbs for the kitchen. They are not ſo fond of hunting as their neighbours. The Mordvine women are employed in the ſame works as the Tſcheremiſſian, and have neither leſs application nor leſs dexterity: the ſtate of their families, their riches, and their taxes, are likewiſe the ſame. The Mokſchanes are excellently well ſituated for the culture of wild bees, ſome of them poſſeſſing from 100 to 200 hives.

The

The dreſs of the men among the Mordvines is perfectly the ſame as that of the Ruſſian peaſants, except their ſhirts, which the Mordvines pink and embroider about the neck and openings. The dreſs of the women differs in both tribes. In general the married women are more adorned than the girls, otherwiſe they only differ in the headdreſs. Both of them wear ſhort linen trowzers, called *Poïk*; and, inſtead of ſtockings, they twiſt ſuch a number of rags about their legs, that they have the appearance of poſts. Their piked pointed ſhoes, which they call *kari*, are made of the bark of trees. They wear, like the Tſchouwaſchian and Tſcheremiſſian women, ſhifts *, all whimſically embroidered, which they tie round the waiſt by a girdle juſt above the trowzers, to which they faſten a little apron behind †, which is prettily embroidered, and ornamented with fringes and taſſels. This piece of dreſs is not quite uſeleſs; as their wide and purfled ſhifts are at a good diſtance from their limbs,

* Called *parnar*.
† Called *ſiourlak*.

Whenever theſe ladies intend to be better dreſſed than ordinary, they faſten over the girdle a broad ribbon pinked and wrought with fringes and taſſels. The neck and ſhoulders are adorned with a necklace, or rather a piece of net-work, which covers their neck and boſom. They wear rings on every finger, and ear-rings of a large ſize, to which they tie little ſtrings of glaſs-beads. Two or three bracelets always form the ornament of the arm and wriſt. They dreſs their hair in ſeveral little treſſes, which the grown women cover with a cap cloſe to the head; the young women wear a high cap in the form of a cone. The Mordvine girls tie up their hair in a number of treſſes, which they interweave with black wool, in order to render them thicker and longer.

The dreſs of the Mokſchane women differs only in a few particulars from that of the Erſanes. The little ſhells which they fix on ſeveral parts of their dreſs are of that kind called by Linnæus *Cyprea nodoſa*.

When

When the time of delivery approaches, the woman retires to the bathing room. Here ſhe receives the accuſtomed viſits, and thoſe of her friends, who name the new-born child. The other ceremonies common on this occaſion are the ſame with thoſe that prevail amongſt the Tſcheremiſſes. The moſt uſual names of males with the Mordvines are *Trena*, *Kaſaï*, *Betkoub*, *Tſchidas*, &c. and thoſe of the females *Lopaï*, *Rakſa*, *Schindou*, *Loumſour*, &c.

Their marriages are tranſacted by negotiation; and they bargain for their wives in the ſame manner as the Tſcheremiſſes do. The *kalym*, or price of the bride, is commonly between eight and ten roubles *; which ſhews evidently that this nation is not over-and-above rich. The time for the celebration of the nuptials being come, the father of the young man goes to fetch the bride, whoſe father conducts her by the hand and

* A rouble is a ſilver coin, worth 100 kopeeks, or 4 ſhillings ſterling.

delivers her to the former. Her mother, on this occaſion, preſents a little bread and ſalt to the father-in-law of her daughter; and then the maid takes leave of her parents, which is always accompanied with tears; her father-in-law leads her away covered with a veil. On her arrival at the bridegroom's they all ſit down to table; the young man pulls his cap over his eyes and places himſelf by her ſide. A cake of three feet in length is placed upon the table, which the father of the bridegroom takes, and preſents the pointed extremity of it under the bride's veil, ſaying, *Open thine eyes to the light; be thou happy in thy children, and never deſtitute of bread!* Immediately after this the bridegroom ſees his beloved for the firſt time, whom his father has bought for him without conſulting him. This done, they begin to eat and divert themſelves by dances, ſongs, and ſports, but always with the mug in their hands. Formerly the dance of this people was in a ſtyle peculiar to themſelves; but it is now almoſt forgotten, and they uſe that of the Ruſſians, to the ſound of the gouſli, the pipe, &c. When the young people

people prepare for bed, the bride makes a great deal of reſiſtance, inſomuch that the aſſiſtants force her to ſit down upon a mat, and then, taking up the corners, carry her upon it into the bed-chamber, ſaying to the bridegroom, *Here, Wolf, behold thy Lamb* *. Parents very frequently promiſe their children while yet in their infancy, and, as a ſign of the engagement, they interchange the pointed ends of horns which ſerve them for ſnuff-boxes. The young woman, however, is not bound by this compact; but, if the lad is inclined to marry elſewhere, he is obliged to pay a certain number of roubles by way of mulct. It is lawful to have ſeveral wives at once; but they very rarely make uſe of this privilege, any more than do the Tſche-remiſſes.

A widower always chuſes to marry his ſiſter-in-law whenever he can. If the parents will not conſent to this, he tries to ſlide into her hand under the table a little loaf without being perceived, pronouncing at the ſame

* Votet vergaſs, outſcha!

time *My ſiſter-in-law ſhall be kept for me.* On ſaying this, he muſt run out of the houſe as faſt as he can; for, if he is caught, he is immediately regaled with a ſhower of blows as hard and as thick as they can be laid on his bones: but, if he has addreſs enough to eſcape them, the fair-one belongs to him.

Among the Chriſtian Mordvines the brides likewiſe cover themſelves with a veil during the marriage ceremony. Great care is taken that they do not meet a man in their way to the church, as that is looked upon as a moſt unhappy omen.

The dead are interred in their beſt cloaths. The company eat cakes and drink beer about the grave, and place a portion of each upon it.

At preſent the greateſt part of the Mordvines profeſs the Chriſtian religion, and are much leſs inclined to Paganiſm than the Tſcheremiſſes and the Tſchouwaſches; however, they are ſtill ſomewhat attached to their antient idolatry, which very much reſembles

that

that of the Tſcheremiſſes. The Keremets are in no reſpect different. They have, indeed, no longer any pagan prieſts properly ſo called; but every man of decent reputation may ſupply the place of one, and take the name of *Atai*. The Erſanes call the Supreme Being by the name of *Paâs*, or *Pas*; the Mokſchanes call him *Skei*, which alſo ſignifies the ſky. They have a mother of the gods, and a ſon of god, whom they name *Initſchi Pas*. Their *Maſter Pas* is a ſubterranean divinity, not very beneficent. The *Nikolai Pas* is the Saint Nicholas of the Ruſſians, whom they hold in great veneration. The Mordvines attribute to him the proſperity of the Ruſſian empire, for which reaſon they light up little wax candles to his honour in the Ruſſian churches; and in their houſes they hold his image in great reſpect. Beſides this, they have no image or figure of any of their gods. Their adorations, victims, and ſacrifices, as well as their feſtivals in general, and the ends they propoſe by them, are the ſame with the religious ceremonies of the Tſcheremiſſes and the Tſchouwaſches, excepting that the Mordvines

vines make no oblation to the fire, all their offerings being directed to the earth. They dig a ſmall trench, into which they pour the blood of the victims, and then cover it up with earth: pieces of the fleſh are likewiſe buried in the ſame manner. The bones are thrown into the rivers; and the ataïs or ſacrificers keep the ſkins of the victims.

Every ſpring the Mordvines celebrate a feaſt of the keremet, in which they ſacrifice animals. They have a ſort of country wake, at which all the males and females of the village aſſiſt; this the Erſanes call *Valn Osks*, and the Mokſchanes give it the appellation of *Fel Osks*. At this feſtival they ſacrifice a red cow to the god *Pas Atſchouski*, and a black cow to *Maſter Pas*. Every father of a family makes an offering of game at home, and an oblation of different ſorts of cakes and ſtrong liquors; this is done in honour of the ſun, whom they call *Tſchi Pas*, and uſe the ſame ceremonies as the Tſchouwaſches do in their ſacrifices. At every new-moon, they bow towards that planet as ſoon as they perceive it for the firſt time, and beg proſperity during

during the continuance of her influence. In autumn they make a family ſacrifice to one of their gods, named *Yourtſchache Pas*, to obtain from him a favourable winter.

Although theſe people have no knowledge of the religion of the Ruſſians, they ſuppoſe them to have peculiar divinities; and to obtain their favour they ſacrifice game, and make oblations of cakes and liquors every Chriſtmas and Eaſter day. Whenever they hear thunder they exclaim, *Have mercy upon us, O God Pourguini* !* but they make no offering of any kind to this deity. Their prayers are the ſame with thoſe of the people we have ſo often mentioned above. The countenance that the Mordvines put on while they pray, the manner of lying with their faces upon the earth, and ſeveral of their other cuſtoms, ſeem borrowed from the Tartars.

* Paſchangui Pourguini Pas.

THE

THE VOTIAKS.

VOTES is the ancient Sclavonian name of theſe people, whom the Tartars call *Ari*, or, *the people the fartheſt off*. This appellation *Ari* has led ſome authors to derive their origin from the *Arinzes*, who at preſent inhabit the borders of the river Yeniſei. It is very certain that the Arinzes dwelt formerly about the circumference of Mount Oural; and it is aſſerted that they were conſiderably weakened and diminiſhed before they reſolved upon retiring into the heart of Siberia. The Votiacks call themſelves *Oudi*, *Oudmourt*, or *Mourt*, which is the general name for *Man*. This nation chiefly inhabits the province of Viaitk in the government of Kaſan. They name their country *Kam Koſip*, or, the land between the rivers, which are the Kama and the Viaitka; the former in the Votiak tongue is Boudſin Kam, and the other Viaitka Kam.

The

The Votiaks ſtill form a pretty conſiderable nation: reckoning thoſe that inhabit the government of *Orenburg*, they are eſtimated at forty thouſand males. They were formerly diſtinguiſhed by tribes or families, and have preſerved this ancient diviſion, inſomuch that they give their villages the name of theſe tribes: for inſtance, *Soulonnein Balgui* ſignifies the people of the Soulonnes of the family of Balgui; *Kourak Sames*, the village of Kourak of the family of Sames; and ſo of the reſt. Their ancient noble families, as well as the deſcendants of their khans or princes, are ſome of them quite extinct, and the reſt conſiderably obſcured. This nation was one of thoſe who were formerly under the protection of the Tartars; but, ſince it has been ſubjected to Ruſſia, it has preferred a ſecure and quiet life of agriculture to the ambulatory one of herdſmen and ſhepherds, and fixed habitations to their ancient tents.

The Votiaks are commonly of a middling ſtature, and thin. The colour of their hair is various, but for the moſt part reddiſh;

and

and they reſemble the Finns in their make more than any nation that derives its origin from them. The Votiaks are honeſt, peaceable, hoſpitable, ſober; but ſuperſtitious, of cold complexions, and extremely ſimple. The women have winking eyes, and ſmall even to uglineſs; they are ſhort of ſtature, timid, very modeſt, and conſequently chaſte, laborious, and complaiſant.

Theſe people ſpeak a language of their own, but derived from the Finniſh tongue, and have even at this day neither writings nor letters. In reckoning their accounts they make uſe of little ſticks, which they call *pos*; a ſort of tally in which they make as many notches as there are units in the number they want to denote. Inſtead of a ſignature they uſe certain marks which they name *hand-marks* *. They do not reckon their time by years, though they give different names to

* Many nations have a way of printing marks on the back of the hand by pricking the ſkin, and rubbing it with black; which marks are never effaced, but remain indelibly in the ſkin for life.

the

the months, in conformity to natural events: thus, the month of March is named *Silpron Taliſs*, i. e. the month of the breaking up of the ice: the month of June bears the appellation of *Gouſchan Sira Taliſs*, the month of the ſtation of the ſun, or the ſolſtice; and the reſt in like manner. Friday is their ſabbath, or day of reſt, which they call *arnia nounal*. The Votiaks, as well as many other nations of Aſiatic Ruſſia, give Wedneſday the name of the day of blood, in their language *vir nounal*; on which they never undertake any thing of importance.

The Votiaks never compoſe large towns, but live in villages; and are always ready to tranſport their habitations from one place to another that appears preferable. The interior diſpoſition of theſe villages, the houſes, the œconomy of the inhabitants, their moveables, their food and drinks, their taxes and general conſtitution, reſemble exactly thoſe of the nations already deſcribed. To the chiefs of their villages they give the name of *Ellir*, and to their ſtaroſts, or elders, that of *Kartlik*. The Votiaks live in a more

retired

retired manner than the above-mentioned nations, and ſuffer among them neither foreign villages nor houſes; they even refuſe admittance to ſpectators of their feaſts and ſolemnities. It is very rare that any litigation or diſpute among theſe people is carried before the tribunal of the province.

They are aſſiduous in rural œconomy, neglecting neither the culture of bees nor the chace, in which latter they uſe indifferently the bow or fire-arms. In their leiſure hours many of them employ themſelves in making all ſorts of turnery, ſuch as cups, ſpoons, ſhuttles, &c.; and others varniſh all kinds of bowls and cups. The women are employed in ſewing, in making linen, coarſe cloths, and felts; they alſo make cloaths, and ornaments of embroidery. Rich folks are not common amongſt the Votiaks; but neither are there any that can be called abſolutely poor. He who poſſeſſes from fifteen to five and twenty deſettines * of land, with twenty or

* A deſettine is a piece of ground of 80 ſajenes in length, and 40 ſajenes in breadth. The ſajene is the Ruſſian fathom, and is equal to 7 feet of Engliſh meaſure.

thirty

thirty horſes, and other cattle in proportion, paſſes for an opulent man of the firſt claſs.

The dreſs of the men is like that of the Ruſſian boors, only that it is commonly made of coarſe white cloth. Their winter caps are of cloth, with a border of a different colour. They tie a knife to their girdle, and a caſe for a hatchet.

The Votiak women wear ſhort ſhifts, a pointed boddice, and ſhoes made of bark. Their ſummer habit is a common upper ſhift, with ſleeves ſomewhat narrow, with the wriſtbands pinked or wrought: the ſhift is faſtened round the waiſt by a girdle, which is placed in ſuch a manner that one end hangs down on each ſide. To this girdle they fix a little bag, called *yantſik*, which is their work-bag, wherein they keep thread, needles, and other implements for ſewing. They cover the head with a kind of dreſs, called *nilſerga kiſel*, of linen, pinked and ſet-off with fringes, which they bring over the head, and ſupport it by means of an elaſtic circle very high; thus ſuſtained in the air at

one end, the other falls half-way down the back. They wear a curl on each ſide near the ears, and commonly tie their hair at the bottom. Their winter dreſs conſiſts of a long gown complete, called *tamaſcha-deran*, with ſlits before, and full ſleeves, without any collar: this gown is generally of ſome gay-coloured cloth. They cover the head with a handkerchief, tied under the chin, over which they place a cap, ornamented at top with a column of birch-bark, the whole covered with ſtuff. Over this column they throw the large linen beforementioned, which they ſometimes let fall down the back, and at others uſe for a veil over their face. Beſide all theſe ornaments, to this ſingular dreſs they add ear-rings, rings, and bracelets of braſs, and ſometimes iron. The girls wear caps cloſe to their heads, which they call *takia*, and which are alſo in uſe among the Tartar girls; the married women are always more gaily dreſſed than their daughters.

The manner of ſalutation among them is to give hands, and ſay, *Dies ban*, i. e. health, or proſperity! The women, inſtead

ſtead of embracing, ſtrike one another with both hands upon the ſhoulder.—The injurious and abuſive terms among the Votiaks are, *Schoï ourdam!* Thou walking carcaſe! *Viſtan ſchaïtan!* Thou ſtupid devil! *Schaïtan med baſtos!* May the devil take thee!

Every village of the Votiaks has a number of baths: theſe the women chuſe for the place of their lying-in. On the birth of a child, the father ſacrifices a white ram to the genius or tutelary angel of the new-born infant; which ſacrifice is called *keldiſſin*, or the ſacrifice of the angel: they feaſt and make merry on the occaſion. The names of men peculiar to this people are, *Iſchmak*, *Danabaï*, *Kamaï*, *Eltemir*, &c. and their feminine appellatives, *Daliſch*, *Bidelet*, *Beke*, *Akſton*, *Tſchanga*; which laſt ſignifies a crow.

They bargain for their wives, and thoſe who retain their paganiſm have as many as they can purchaſe: however, it is not very common for them to take two or more at a time. The negociation of a marriage is

called *yeraſchou*, and the price that is paid for the wife *yerdoun*, which is, for the moſt part, between five and fifteen rubles; and the dowry of the bride is always in proportion to the ſum ſhe coſts her huſband. Intereſt is the only thing that determines them to marry, and then decides their choice; yet they never marry their ſons under ten years of age, nor their daughters till they are fifteen.

On bringing the *yerdoun* to his father-in-law, the young man takes back his bride, who is delivered to him covered with a veil. On his return home, he finds gueſts aſſembled in his father's houſe, to whom the bride is preſented, after having been previouſly taken aſide into another room, and cloathed in the dreſs of a married woman, who, whilſt the *tor-kart*, or prieſt, makes the oblation of a cup of beer to the gods, ſits in the door-way upon a piece of cloth, laid there for that purpoſe: the object of the offering is to procure bread, riches, and children, to the new-married couple, who drink of the beer bleſſed by the prieſt, which act may be called the

ſacer-

ſacerdotal benediction of the nuptials. This done, one of the bride-maids preſents beer or mead to all the gueſts, and the bride kneels down before every one of them till he has drunk off his goblet: then they eat and drink as much as they are able, and dance till the young people are put to bed.

Some weeks after the wedding, the bride's father comes to examine into the houſe-keeping, and brings the remainder of the dowry; or, inſtead of it, ſome pieces of houſhold ſtuff, and takes back his daughter, whom he keeps from her huſband two or three months, and ſometimes even a whole year. During all this time ſhe dreſſes like a virgin, and is employed at work ſometimes for her parents, and at others for herſelf. At the end of the determined ſpace, the huſband comes to demand his wife, who ſhews as much repugnance at following him as ſhe did on the day of her marriage; the ſame crying at taking leave of her parents, and the ſame reluctance at going to bed: however, ſhe ſoon ſuffers herſelf to be perſuaded, and eaſily admits of conſolation. The

friends of the family are again regaled, and make even greater merriment than they did on the day of the marriage. The wedding of a widow is conducted with much leſs ceremony.

Among the Tſcheremiſſes, and indeed amongſt all the people who thus buy their wives, it often happens that a lover who is poor, or has been refuſed for any other cauſe, carries off his miſtreſs by force; but the Votiaks put this expedient into practice moſt frequently of any of them. The manner in which this gallant expedition is conducted is as follows: the young hero comes by night, accompanied with ſeveral other determined champions, to ſurpriſe the girl in bed, whom they put upon a horſe, and then all ride off as faſt as they can gallop. If it happens that the rape is immediately diſcovered, and the raviſher taken, he may expect to loſe his ſweetheart, and to receive a hearty drubbing to boot. It is not uncommon for a young Votiak to carry off from the fields a young woman whom he never knew before. No ſooner is he arrived

rived at a place of ſafety than he haſtens to conſummation, in the preſence of ſeveral witneſſes, at once to ſecure the poſſeſſion of his lady, and to obtain a wife at leſs expence; for the parents, notwithſtanding this accident, will not let him have her for nothing. They generally endeavour to diſcover the place whither their daughter is carried, and accommodate matters as well as they can with their obtruded ſon-in-law: but nothing of this kind ever hinders the ordinary feſtivities of the nuptials. They dance to the ſound of the pipe, called *bys*, of the Ruſſian *balaleika* *, of the *gouſla* †, which they name *kreſs*, and of another inſtrument which they call *oumkreſs*.

The Votiaks, before they bury their dead, waſh the body, and cloath it in complete apparel. As they always carry a knife faſtened to their girdle, ſo they give one to the deceaſed, taking care however to break off the point. They lay a cake upon his breaſt,

* A ſort of guitar, with only two ſtrings, very common in Ruſſia.

† A ſort of harp.

and fix a lighted torch by his ſide. At the interment they throw ſome copeeks into the grave, and pronounce theſe words: *O Earth, make thou room for him*!*—The body is laid in a ſort of coffin, with ſome ſkillets, hatchets, laſts for making mat-ſhoes upon, and other uſeful implements. The name of the grave in their language is *you*, and as ſoon as it is filled up with earth they ſtick ſome lighted torches upon it; then throwing three eggs, boiled hard and cut into little pieces, upon it, they ſay, *There, keep that for thyſelf* †*!*—On coming from the burial, the friends walk over a fire made before the houſe of the deceaſed, rub their hands in aſhes, bathe, and change their cloaths, and then make merry. Theſe ceremonies are always the ſame to people of every condition, age, or ſex.

On the ſecond day after the interment, they celebrate the firſt commemorative feſtival, called *Pomicuka*. At this feaſt, inſtituted in honour of the dead, his friends aſſemble in his houſe, and partake of cakes and beer;

* *Yougt inti ſot ſoui!*

† *Tio afet medou ſos!*

a portion of which they carry out into the yard, and repeat, as before, *Take that, it is for thee!* The words are addreſſed to the deceaſed, but the dogs take care of the proviſion. On the ſeventh day they ſacrifice a ſheep; and on the fortieth a horned beaſt, or a horſe: all the victims are eaten in memory of their departed friend, to whom they ſend his ſhare. On the Thurſday in Paſſion-week, they celebrate a general commemorative feſtival; at which they aſſemble every one at the tomb of his relation, light up torches, eat cakes and the fleſh of ſome victim, of which each man leaves a portion on the grave of his family.

It will be eaſily imagined, that, amongſt ſuch a people, one muſt find at leaſt as much ſuperſtition as among the nations of Europe. Superſtition is ſtill very general. Some of the notions of the Votiaks are, that Wedneſday and Friday are unlucky for every undertaking; that the flight of a black-bird or a crow acroſs their path, a cuckow perched upon the top of the houſe, the meeting of a hedge-hog in motion, are ſo many preſages

of

of death, or at leaſt of a dangerous ſickneſs. He who dares to kill a ſwallow, a lapwing, a pigeon, or a wagtail, expoſes himſelf to all ſorts of misfortunes in his flock. They even build neſts for the ſwallows. They imagine that a bear which has been wounded in the chace knows his enemy, and ſeeks and purſues him all his life. They take great care not to call a bear by his name, but *Maka*, i. e. the old man. If a tree is ſtruck by lightning, it was to deſtroy a devil who had taken his abode there. Noon is a dangerous time with them, from the firſt appearance of roſes to the end of Auguſt. At every eclipſe of the ſun or moon, they pretend that it is an *oubir*, or metamorphoſis, to which theſe orbs are ſubject. They attribute the cauſe of bad harveſts to the chriſtian Votiaks, becauſe they make no offering to the gods; one oblation, in their eſtimation, being a ſurer way of dealing with the divinities than all the prayers in the world. Whoever would be ſure of croſſing the water in ſafety, whether on foot or otherwiſe, muſt firſt throw a handful of graſs into

into it, and ſay, *Do not hold me* *. They have an aſtoniſhing number of ſimilar ſuperſtitious opinions, too tedious to relate.

Their pagan ritual reſembles that of the Tſcheremiſſes, the Tſchouwaſches, and the Mordvines; but the Votiaks are more zealous in the worſhip they pay their idols. Their places deſtined to ſacrifice are called likewiſe *keremets*, but ſometimes *louds*, are always ſituated upon hills, and, if poſſible, in a foreſt of firs. Over each of theſe *keremets* their *Saltan Jes*, or, Saltan the Beneficent, preſides as tutelary genius. They have two ſorts of prieſts, the one named *Touna* or *Tona*, who prefer to the gods the matters that relate to ſociety; and the others called *Loudou tiaiſs*, or prieſts of the *keremet*, who perform the functions of ſacrificers. Their Vedin or Vedoun are magicians, who, according to their opinion, hold correſpondence with evil ſpirits, and have even the power of metamorphoſing men and animals. They call him *Oubir* who has been meta-

* *Ero koul monae.*

morphoſed

morphoſed by a magician; and imagine that, after he has undergone this ideal change, he muſt for ever be a vagabond and a wanderer.

Inmar is the name they give to the Supreme God, whom they ſometimes alſo call *Inma* and *Ilmar*, and place his reſidence in the ſun.

To *Inmar* they give a mother, under the names of *Moukalzin*, *Mouzien Kalzin*, and *Mouma Kalzin*: ſhe is the goddeſs to whom they attribute the diſtribution of fortune, as well as the ſource of the fertility of the earth and of mankind. The Votiaks have another goddeſs, named *Schoundy Moumi*, who is the mother of the ſun, and the tutelary divinity of children.

Amongſt the maleficent deities, *Schaïtan* or *Satan* is the chief. He lives in the waters; and, for that reaſon, they call him alſo *Vou Mourt*, or *Watery Man*. They have a god under the appellation of *Palas Mourt*, or *Alida*: the former name ſignifies *half-man*;

the

the other expreſſes the idea of a ſatyr, or dæmon of the foreſts. This god dwells in the woods; has but one leg, only one eye, which is very large, and a monſtrous nipple to his breaſt, with which he ſtifles men, by thruſting it into their mouths. The *Albaſte* of the Votiaks is much the ſame thing as the Jack-à-lantern of our country people: he plays his tricks, and holds his wanton revels in deſerted houſes, uninhabited villages, and in the bathing rooms; for which reaſon the Votiaks burn all the houſes and villages they abandon, that they may not become a retreat for theſe wicked phantoms.

They imagine a two-fold exiſtence after death. The firſt is *dounja yougguit*, or the reſplendent life; the inheritance of ſuch as have done good on earth, wherein they enjoy all the kinds of happineſs that a Votiak is capable of conceiving in this world. The other, *kouratzin inli*, or the abode of bitterneſs, contains a vaſt number of cauldrons of pitch, in which the wicked are kept boiling for ever.

The

The victims and offerings wherewith they honour their gods are horſes, horned cattle, ſheep, goats, geeſe, ducks, and wood-peckers, together with mead, beer, honey, and various kinds of cakes: theſe oblations are ſometimes offered in the *keremet*, and ſometimes at home.

Their ſolemn feaſt, the *Keremet nounal*, is celebrated after the harveſt. All ſorts of animals are the victims of this day; but a horſe is never omitted. The *tona*, or ſacrificer *, places the victims and oblations before a fire on the ſouth ſide of the *keremet*, pronouncing theſe words: *O Inmar! O Saltan Dies!* † *we ſacrifice a horſe intire, a white ram, &c. in thankfulneſs for that plenteous harveſt ye have been pleaſed to give us: O preſerve us, and deliver us from every kind of ſickneſs, beſtow upon us wealth, bleſs the ſovereign, give us health*, &c. After this invocation they begin the ſacrifice by dreſſing the

* Or, in default of a regular one, the man choſen to do his office, who is called *outiſs*.

† Their principal gods. But the prieſt always invokes a number of others with them.

fleſh;

flesh; a portion of which they lay upon the table, which serves instead of an altar; and the blood, which they gather into the stomachs of the victims, they burn in the fire. The oblations which are laid on the table are called *vilam mitscham*, the great or supreme sacrifice. The *tona* offers them a second time to *Inmar*, or to the sun; repeats the same prayer as before, and then distributes the flesh to the people. They gather up the bones into a heap just without the *keremet*: the skins belong to the *tona*, and the remains of the flesh are divided, and carried home by the votaries, to be eaten with their wives and children. The cakes, the honey, and the liquors, are disposed of in the same manner. It should have been mentioned that the *tona* throws a part of all the offerings into the fire, saying, *O fire, carry this, and lay it before the god Inmar, before the goddess Moukalzin*, &c. On this occasion every man sacrifices the vows he has made to the gods. As they retire from the sacrifice, each person prostrates himself reverently towards the *keremet*, and says,

Keep

Keep thyſelf well, be always propitious, and preſerve us *! All their feaſts of the *keremet* are obſerved with the ſame ceremonies.

Another of their ſolemn feſtivals is, *the feaſt Aketſchka in the ſummer-houſe* †. The place where this is ſolemnized is called *boudſchin koala*; an inſulated room, ſet apart for devotion, without either ſtove or benches, and may be called the village chapel, built either in the village or the wood adjoining to it. The paſſion-week of the Chriſtians is the ſeaſon of this Votiak feſtival. Both ſexes aſſiſt at it, having prepared themſelves the evening before by bathing, and other purifications. Every perſon brings the things proper for ſacrifice to the *tona* or *outiſs*, who receives them at the door of the hut facing the ſouth. As ſoon as the fleſh of the victims is dreſſed, the prieſt places a part of all the offerings, whether eatables or liquors, on a table prepared for that purpoſe, over-againſt the door on the north ſide of the

* *Taou dies ken vods noule miſs.*

† *Nounal Aketſchka boudſchin koala.*

room.

room. Over the table he ſuſpends a board, on which he ſpreads a kind of graſs *, with ſmall twigs of the fir, a tree conſecrated to the gods by the Votiaks. This board ſo covered is the altar whereon the pontif places a diſh containing pieces of the offerings; and the whole together is now become *vilam mitſcham*, the grand ſacrifice. The board is called *moudor*, or *modor*; and it is held in ſuch profound veneration, that no one dare approach to touch it, even when it is not actually employed in any religious ceremony. All theſe preparations being made, the ſacrificer places himſelf oppoſite the door, preſents the grand ſacrifice to the pious aſſembly, and repeats theſe words: *O god Voſchoud* †*! we bring before thee the grand ſacrifice of this feſtival Aketſchka: give us health, and children, and cattle, and happineſs, and honey, and bread, &c. deſtroy the carnivorous animals, and beaſts of prey, O god Voſchoud!* At the end of each petition all the people ſay, *Amin!*—If the offering be

* *Aira aquatica.*

† It is to him that this ſacrifice is always addreſſed.

a vow to the god, then the *tona* ſays, *O Voſchoud, I promiſed thee a ram* * *in my diſtreſs; thou didſt help me, and behold I now offer him to thee this day; grant me thy aſſiſtance for the reſt of my life.* After theſe ceremonies, every one eats his ſhare of the grand ſacrifice with much devotion in the hut; what remains they carry home, and make themſelves merry with it. They have ſeveral domeſtic feſtivals, which they call *moudor*; but the ceremonies are always alike. On Eaſter day every father of a family repeats the ſacrifice, as above deſcribed, in his ſummer-room, performing himſelf the functions of the *tona*.

The *Toulis-nounal*, called alſo *Gouſchanzouon*, i. e. the feaſt of the ſummer moudor, is remarkable on account of the peculiarity of its victims; amongſt which there muſt always, of neceſſity, be ſome woodpeckers with variegated plumage. Every village celebrates this ſolemnity diſtinctly in the boudſchin koala, or chamber appropriated to particular ſacrifices. The *tona*, or the *outiſs*,

* Or whatever elſe it may be.

per-

performs the functions of it immediately after the hay-harveſt with the ſame ceremonies as thoſe already deſcribed, except the victims, among whom muſt be ſpeckled woodpeckers *, which they catch in a ſnare, and make the grand ſacrifice with them, placing them on the moudor, and never eat any part of them, but throw them whole into the fire. The prayer they make on this occaſion is as follows: *O Inmar! we make thee an offering of a lamb, three woodpeckers, and ſome ducks: we preſent to thee our humble oblations of honey, cakes, mead, &c. Grant us thy benediction; give us warm and fruitful rains, corn, cattle, honey, children, a proſperous chace; make us good men, make us pious, and grant us thy benediction!* At the end, the people anſwer *Amin!* This feaſt is ſolemnized chiefly that they may have a proſperous year in bees.

The Votiaks likewiſe obſerve a rural feſtival to obtain a good crop of corn †; another for a good ſowing-time ‡; and ſeveral more. All theſe are celebrated with their families, in the

* Called Koutſchka.
† The Youvele-voſaiſkon.
‡ Guerſchied-zouon.

open fields, after the manner of the Tſchouwaſches; and conſiſt of offerings, prayers, and various kinds of rejoicings.

Whenever any epidemical or other dangerous ſickneſs prevails amongſt them, they ſacrifice a black ſheep to Inmar, that he may prevent the devil from doing them harm. The ceremonies of this ſacrifice are performed on the bank of ſome river, and are conducted as above deſcribed, excepting in this one circumſtance; that, whilſt the fleſh of the victim is making ready, every father of a family goes with a ſtick in his hand into all the rooms of his houſe, and, beating about him, at every ſtroke ſays, *Get out of my houſe!* This done, they fire off a fowling-piece, or ſhoot an arrow at a dog or cat of the village; which, when killed, they drag with a cord to the place of ſacrifice, always going down the ſtream to it: then, leaving the animal with the cord faſtened to it, every one throws his ſtick into the river, and proceeds to the ſacrifice, to which they give the name of *orvas*.

The

The prieſts frequently order the ſick to carry a ſacrifice to the water, becauſe they attribute the cauſe of many diſeaſes to *vou-vaiſchai*, or the wrath of the water. This ſacrifice, which is either a goat or a cock, ſeems to be made to the devil, or at leaſt their *vou-mourt*, or water-man. The ceremonies are the ſame as before. Some pieces of the victim are thrown into the water, and ſome others into the fire, accompanied with this invocation, *I ſacrifice a cock to thee, O thou enraged water; reſtore me my health again!* To the fire they ſay, *O fire, carry this to the river!* If this ſacrifice does not heal the ſick man, he quits his houſe.

On going into a new-built houſe, the maſter of it ſacrifices a black ram to Inmar; or, if he be poor, he makes an offering of a pan of thick porridge.

In general the Votiaks are very zealous in their religious obſervances; are very deſirous to obtain the approbation of the gods, and uſe every means to deſerve it:

in a word, they are very devout and very pious idolaters. Such as profeſs Chriſtianity live apart from the reſt, and are thereby leſs conſtrained by the ſuperſtitious practices of their forefathers, eſpecially as this nation is not intermixt with any other. They mingle chriſtianity and idolatry together in all their ceremonies, wherever there is the leaſt analogy between them. Notwithſtanding their tenacious adherence to paganiſm, in 1774 there were reckoned twenty-ſeven thouſand two hundred and twenty-eight males, and twenty-ſeven thouſand one hundred and ſixty-nine females, who had been baptized in the government of Kaſan alone.

THE

THE TERPTYAIREIS.

THE name of this people is a Tartarian word; for *Terptyair*, in their language, ſignifies a pauper, one ſo poor that he cannot pay any tribute or tax. This appellation agrees perfectly well with the founders of this troop of fugitives, which was formed about the middle of the XVIth century, on the deſtruction of the Tartarian kingdom of Kaſan by the conqueſts of the Great Duke Ivan Waſſillievitch. On this occaſion, parties from the Tſcheremiſſes the Tſchouwaſches and the Votiaks formed this new people. Several Tartar troops likewiſe joined them, eſpecially from the provinces lying round Mount Oural which compoſe Baſchkiria, making part of the province of Oufa-Orenburg. This confluence of fugitives united, and increaſed with great rapidity: and, although there was ſuch a difference among them with reſpect to languages, manners, and, in many particulars, even religion, yet they have ſo intermixed,

that, excepting the Tartars, it is often very difficult to trace out the original nation of either. This people ſupplies us with a freſh proof, that the formation of a new nation may be often the conſequence of great revolutions in a ſtate.

It is true the flight of the Terptyaireis into the mountains, and their junction with the nation of the Baſchkirs, was the moſt certain means of avoiding the uſual taxes; but that they conſidered only as a ſecondary advantage. They were afraid of being obliged to adopt the religion of the Ruſſians, who, as they reaſonably imagined, would ſpread the tenets of their faith in proportion to their conqueſts, and enforce their doctrines with the ſword: and, though their fears were groundleſs, at leaſt at the time of their flight, yet had they made ſo deep an impreſſion, that this mongrel brood was found to be more attached to the ſuperſtition of their anceſtors than the reſt of their brethren, when the Ruſſian clergy began to make their converſion.

The

The habitations of this people are villages conſtructed after the manner of the nations from whom they derive their origin: their houſes, the diſpoſition of their villages, and their whole œconomy, are a compoſition of Ruſſian and Tartarian manners; and they are intermixt or diſtinct according to their reſpective origin. Each of theſe branches has its particular language, but all are much mixed with thoſe of their neighbours; and the ſame may be ſaid of their feſtivals and religious rites. The Tſcheremiſſes, for example, who are eſtabliſhed in theſe parts, have adopted the *moudor* of the Votiaks, which they hang up in their ſummer rooms and call *koudo-vaſch*; they cover it with little ſprigs of fir, and have the ſame veneration for this ſort of idol as the Votiaks, whilſt the other nations on their borders have nothing like it. Their dreſs, ſtill more than their languages and religions, are compoſed from thoſe of different nations, becauſe there are ſome who ſcruple not to intermix with them by intermarrying.

Theſe

Theſe little ſocieties enjoy almoſt all the poſſible advantages of a country life: ſuch of them as are not ſlothful, or negligent, or meet with no accidents, are for the moſt part in comfortable circumſtances. The provinces they inhabit are very fertile. The foreſts with which Mount Oural is covered, and the hills with which this country abounds, afford great advantages for hunting, for breeding of cattle, and the care of bees. They cultivate the earth after the Ruſſian manner, and tend their cattle and bees like the Baſchkirs; thus following the beſt method in both purſuits. On their firſt ſettlement they were obliged to pay a tribute to the Baſchkirs for the ſoil which they occupy: but the latter having revolted about the beginning of the preſent century, the Terptyaireis were freed from that impoſition, and have ever ſince enjoyed the territory in their own right. They pay much leſs to the crown than the Ruſſian boors, their poll tax being only eighty copeeks per head, and none but the men

are

are taxed. They are obliged, indeed, to furniſh carriage for forty-three poods * of ſalt per man (or, in general, about eight hundred thouſand poods) from Ilek in the neighbourhood of Orenburg to the magazines on the river Belaya: but for this kind of impoſt they are paid a price, for which any other peaſant, not having more urgent buſineſs, would be glad to do it. Even the four hundred miners, which they are obliged to ſend every year to the works at Orenburg, receive fixed wages, according to the agreement made between them and government; and, in conſideration of all this, they are freed from the charge of furniſhing recruits for the armies of the crown. Theſe great advantages and immunities granted to this fugitive race may appear unjuſt in reſpect of the burdens laid on the other ſubjects of the empire; but it is probable that the Terptyaireis only enjoy it in virtue of their connexion with the Baſchkirs, a people extremely jealous of their liberty, and always ready to oppoſe and reject the ſlighteſt innovation. Their popu-

* A pood is 40 pounds Ruſſian, or 36 Engliſh.

louſneſs

lousneſs is proportionable to the advantages they enjoy. At every numbering they have been found to have multiplied conſiderably; and, at the laſt, which was made in the year 1762, they were reckoned at thirty-three thouſand ſix hundred and fifty-ſix that paid tribute in the province of Oufa, in the Oural of the province of Iſet, and in the diſtrict of Bouguelminſk.

THE

THE VOGOULS.

THESE people are ſometimes called Vagouls and Vogoulitzes; but the appellation they give themſelves is *Manſi*. They are of Finniſh extraction as well as their language, but this latter has ſo many peculiarities of its own, and comprehends ſuch a number of different dialects, that it has often, with good reaſon, been taken for a diſtinct language. The Vogouls have eſtabliſhed their habitations in the foreſts on the northern ſide of Mount Oural, extending themſelves to the weſtward, and ſtill farther on the plains to the eaſtward of this chain of mountains. The diſpoſition of their abode is ſuch, that the houſes are continued along the borders of a number of little rivers which fall into the Kama and Irtiſch, on the borders of Solikamſk and Verghotouria, not far from the rivers Kolva, Viſchoura, and Tawda. Here they have dwelt for time immemorial, and are poſſeſſed

of

of traditions which have a great conformity with hiſtory. Some authors pretend that they are the brethren of the ancient Ougrians, or of the preſent Hungarians, and found their conjecture on the ſituation of the Vogoul territory, and the ſtriking reſemblance there is between the languages of the two nations. This people was ſubjected to the dominion of Ruſſia at the ſame time with Siberia.

The Vogouls are hardly of a middling ſtature, have generally black hair, and for the moſt part a ſcanty beard. They have ſome traits of the Kalmouks in the ſtyle of their phyſiognomy. They are of a gay diſpoſition, teachable, honeſt, laborious, and acute; but ſlovenly and fickle, inclined to be diſorderly and paſſionate to exceſs. Their women are robuſt, civil, laborious, and generally ſpeaking well made.

They have neither letters nor writing any more than their kindred nations: they do not reckon their time by years, though they mark the months, and name them after the

various revolutions of nature which they obſerve in their foreſts. They diſtinguiſh themſelves into tribes or races; and commonly a Vogoul village is only compoſed of one family, whoſe chief or elder performs the functions of ſtaroſte or mayor of the village.

Their manner of life is ſomewhat between the wandering and the ſtationary. Such of the Vogouls as inhabit towards the ſouth have winter villages which are fixed to the ſpot, in the conſtruction and interior arrangement of which they imitate the Tſchouwaſches; on the approach of the winter ſeaſon they commonly chuſe the banks of ſome river for their ſettlement. In the country about Verghotouria and Solikamſk, the *yourts* or winter huts of the Vogouls are ſquare, with a chimney, a broad bench for ſleeping on, and a flat roof wherein they make an opening to ſerve inſtead of a window. The doors of theſe huts are uſually towards the eaſt or north, and before them is a little veſtibule for holding their tools and houſhold utenſils.

The

The moſt northern Vogouls, who inhabit the borders of the Viſchoura, the Kolva, and other rivers, have even in winter yourts made only of upright poles covered with the branches and the bark of trees. In ſummer they abandon them and take to others which they call *balagani*, ſhaped like a cone, and covered with the bark of the birch-trees: theſe they tranſport from place to place in the foreſts every time they chuſe to change their ſituation in the ſummer months. However they are not very ambulatory, and it often happens that they do not remove from their ſtation during the whole ſummer. Their furniture is even more mean and fewer in number than thoſe of the Tſchouwaſches. The cradles they uſe are nothing more than boxes made of birch bark, in which they tie their children, and thus ſuſpend them in ſome certain place, or remove them about as occaſion requires. Their ſnow-ſhoes are ſometimes five feet in length, which they cover with the ſkin taken from the foot of the elk; and, for the purpoſe of joining the pieces together, they make a ſort of glue from the horns and blood of the ſame animal.

Some

Some of them have canoes, in which they go to fiſh, made of bark, the pieces of which they ſew together with a ſort of catgut made of the guts of the elk, and then pay over the joints with the reſin they extract from the fir.

The Vogouls have neither cultivated fields nor gardens; their flocks and herds are very ſmall; they have ſome cows, a few ſheep and hogs, and ſcarcely any horſes. Thoſe that dwell in the upper parts of the Viſchoura and the Kolva keep no other animals than the reindeer, which they employ in the ſame manner and for like purpoſes with the Samoiedes. Agriculture could be of but ſmall advantage in the cold foreſts which they inhabit, therefore the chace is their principal occupation, in which they diſcover as much eagerneſs as addreſs, uſing indiſcriminately fire arms, the bow, and the ſpear; they are ſkilful in contriving traps, ſnares, and gins, and all the lures of game. Many villages or families of the Vogouls incloſe their hunting grounds, which often extend for ten or twelve verſts, and ſometimes more: the fence is made by a

little hedge of ſmall trees and pointed ſticks, in which they leave ſeveral apertures, behind which they ſet their traps, and place ſpring bows and ſpring guns that kill the game as ſoon as the bait is touched. The men being almoſt always employed in hunting, the care of domeſtic affairs is the buſineſs of the women; but in this they are much inferior to the neighbouring nations although of the ſame origin, and neither know how to dye nor make their garments ſo well.

The heathen Vogouls live on what the chace affords them, which is chiefly large game; they eat alſo beaſts of prey, and all ſorts of fiſh and fowl, together with the different kinds of wild fruits. In caſe of need, they are ſatisfied with a diſh made by boiling broken bones, whoſe oil and marrow afford them a ſort of ſoup. They procure bread, oatmeal, and flour, from the Ruſſians by bartering furs for them; but they are not always able to ſupply their table with theſe three kinds of proviſion. The food of the baptized Vogouls is ſomewhat different from

that of their heathen brethren, but not materially. Salt is very little uſed amongſt them.

Their huts are at a conſiderable diſtance from each other, for the greater conveniency of hunting. In general theſe people are not at all numerous; for which reaſon their hunting grounds are always in good condition, and well ſupplied with game; for every one has his ſeparate ground, and they never aſſociate in any common undertaking: notwithſtanding which, from their bad œconomy, the great number of their feſtivals, and their inclination to ſtrong liquors, they are always ſo poor, that many of them can ſcarcely find means to pay the ſmall tax impoſed on them, and of which they may be quit on furniſhing a few ſkins of elks and other furs.

The men, when they chuſe to appear decently, cloath themſelves exactly after the manner of the Ruſſian boors; but commonly they wear only miſerable rags of ſtuff and ſkins. The women wear ſhoes made of the

bark of trees, trouſers, and particoloured ſhifts, which they faſten round them with a belt. The girls go bare-headed, and tie their hair in ſeveral treſſes. Married women wear a broad ribbon round their head covered with little kopeek pieces and glaſs beads, throwing a piece of worked linen over their head, which covers the hair entirely, and falls down the back in the manner of the Tartar women. In winter they wrap themſelves up in ſkins like the men. The very beſt cloaths of the Vogouls, both of men and women, are ſcarcely ſo well made, ſo neat, or of ſuch good ſtuff, as thoſe that the Tſchouwaſches wear every day. Both women and girls wear rings and ear-rings.

The Vogouls, Chriſtians as well as Pagans, buy their wives, and the latter have often two at a time. The *kalym*, or price of the bride, is uſually from ten to twenty rubles, and the greateſt twenty-five, a ſum which marks in no inconſiderable manner the poverty of the nation. A tolerably handſome miſtreſs may ſometimes be had at the reaſonable rate of five rubles; and thoſe who do

not

not care to part with this ſum, or are not able to raiſe it, endeavour to ſteal her away. It is not cuſtomary with the Vogouls to give portions with their daughters; and the marriages are generally celebrated without any ceremonies. The young man pays the kalym, takes the girl to his hut, and goes to bed with her: the next day ſhe is his wife. Sometimes indeed, though rarely, they regale their friends on the occaſion, and then they dance to the ſound of a ſort of guitar with ſix ſtrings, called in their language *ſchongourt*. The muſic of the Vogouls is harmonious, but ſimple, and in the Tartarian taſte. Their dances are very pretty: the men and women, two by two, make little ſteps to the muſic, every couple forming ſmall circles, and, holding a handkerchief between them, uſe impaſſioned geſtures and other expreſſive movements. A lying-in woman is held to be impure during the ſpace of ſix weeks, all which time ſhe remains intirely alone. The firſt-comer gives a name to the new-born child, without any other ceremony.

Although theſe people live continually in foreſts and marſhy places, they are ſeldom troubled with the ſcurvy or other diſorders; conſequently they have no need of thoſe empirical remedies, thoſe drugs and ſimples, which other nations require: yet it muſt be obſerved, that, notwithſtanding they are ſo little liable to diſeaſes, there are very few among them that arrive at a moderately advanced age.

Their burial places, which they call *kalaſſa*, are in the woods. They dreſs the deceaſed, put him between four boards, and bury him with the head to the north. The tomb is called *vanka*, and in it they lay a bow, arrows, and other implements; but they celebrate no commemorative feſtival, nor have any ſepulchral repaſt at the interment of their dead.

Numbers of the Vogouls have already embraced the Chriſtian faith; yet ſtill there are a great many who remain attached to paganiſm, and chiefly thoſe that inhabit the higher

higher bank of the rivers Viſchoura and Kolva: and to theſe heathen Vogouls the Ruſſians give the appellation of Manſi. Their prieſts are called *ſatkataba*. They are leſs zealous in their religion than the other Pagans, becauſe they have confuſed and very obſcure ideas of it; and the reaſon of this may be that they have but a ſmall number of prieſts among them, and their habitations are ſo diſperſed. The elder of the village performs the office of prieſt in his family or in his village, where there is no ſatkataba. Formerly they had certain caverns made in the banks of rivers, and different hills in the foreſts, conſecrated to the worſhip of their idols: they ſtill know the ſpots, which are very diſcernable by the quantity of bones piled up about them. They preſerve a religious reſpect for theſe places, to which the Ruſſians give the name of the devil, who is called Schaïtan in the Vogoul tongue; whence it is, that many ſmall rivers, as well as ſeveral pieces of ground along the banks of the large ones, bear the name of Schaïtan, or Schaïtanka,

eſpecially on the borders of the Tſchouſſovaya and the other rivers of the Oural. At preſent the Vogouls of Permia perform their ſacrifices in keremets, called *torom ſatkadoug*, and ſubſtituted in place of their ſacred caves. Theſe places are found in woods, and in every reſpect reſemble thoſe wherein the Tſcheremiſſes perform their devotions; however, contrary to the common cuſtom, ſeveral of them are not ſurrounded with trees. In theſe keremets they erect the trunk of a tree, or place a poſt in form of a pillar near the table on which they perform their ſacrifices.

They have idols to which they pay a certain worſhip; but neither the Chriſtian nor Pagan Vogouls ſettled among the Ruſſians have any conformity with them in this. Theſe idols are either ſtones of a ſingular ſhape, or puppets ſomewhat reſembling human figures, cut out in wood, or caſt in metal. Thoſe who live by the ſide of the Loſva, a river which runs into the Tauda and Irtiſch, pay religious worſhip to a rock, which, as they pretend, is in the ſhape of a rein-deer.

One

One of theſe little idols of metal, with a ſpear in its hand, has been found in a foreſt of this canton. Among other ceremonies, they place a dreſſed puppet on the table of oblations whenever they make a ſacrifice in the keremet; and, as ſoon as the ſacrifice is over, they carry the idol into ſome foreſt, where they keep it always concealed.

Torom is a divinity under whoſe ſymbol they convey the idea of a univerſal god, the merciful ſovereign of the world. They imagine divers inferior deities in ſubordination to him, of whom they form different conceptions, and characteriſe them under various appellatives. The ſun, as they conceive, is the abode of their Torom; but that orb itſelf is with them an eſſential divinity, as well as the moon, the clouds, and the principal phænomena of nature. The devil, whom they call Koul, is in their eſtimation of very little conſequence; they look upon him as a very contemptible being, and ſcarcely think at all about him.

The

The principal festival of the Vogouls is named Yelbola, and held the day on which they commence the year. This is at Easter, and the feast is said to be *that at which God descends upon the earth*; by which designation it is as often expressed as well as by the name of Yelbola. Under the idea of God's descent upon earth they mean the return of spring. This festival is for the most part consecrated to Torom, and to the sun. Ankobo is another of their general feasts of the keremet, celebrated on the second new moon after Yelbola. Fewer victims are slain at Ankobo, and not so many offerings made as at Yelbola. Taïn is the name by which they call the sacrifice; and the animals proper for it are the horse, horned cattle, large game, the sheep and the goat; of fowls, the swan, the goose, the duck, the heath-cock, the moor-cock, and the wood-hen; the other oblations are, cakes, honey, beer, mead, and brandy. Besides these, they have also sacrifices for the sick, and Ore Torom, or devotions by which they pay their vows. The ceremonies of all these religious acts are the same. With respect

reſpect to vows, they are commonly fulfilled at the time of the celebration of their principal feſtivals; and as for the ſacrifice for the ſick, every one performs it at home.

The ceremonies uſed at the ſacrifices of this nation are as follow: The people aſſemble about the keremet, the victims are killed, and the fleſh of them is dreſſed; when all is ready, the ſacrificer, or he that ſupplies his office, puts the head, the heart, the lungs, and the liver of the victims into a veſſel, which he places on the table that ſerves for an altar; into which he likewiſe puts the cakes and the different liquors. He then takes the brains of the animals, and, mixing ſuet with them to make them burn, he ſpreads them on a little board which he lays on the poſt or pillar of the keremet, and then ſets fire to it. Whilſt the brains are burning (a ceremony to which they give the name of *tire)* the prieſt makes a ſhort but energetic prayer, during the repetition of which the people make ſeveral proſtrations to the ground, and often pronounce the word *Amin!* After the prayer, the ſacrificer diſtributes

distributes the flesh and the other offerings to the assembly, who eat it with much devotion. If a horse has been sacrificed, the skin and the skull are hung upon a tree near the keremet; no particular ceremony attends the skin of the other victims, but they are used for ordinary purposes; the bones are put into a pit and covered with earth. As the sacrifices of this nation are made separately, one father of a family bringing his offerings after another, they take up a great deal of time. When all is finished they return home, and with their families eat the remains of the victims, and rejoice and divert themselves over the liquors.

THE

THE OSTIAKS.

BEFORE the Ruſſians had made themſelves maſters of Siberia, this country was under the dominion of the Tartars; who, to ſhew the contempt in which they held theſe people, gave them the name of *Ouſchtaik*, which ſignifies a rude and ſavage people. The Ruſſians have ſince corrupted this denomination by pronouncing it *Oſtiak*, and ſometimes *Aſtaik*. At preſent this appellation is given to three ſocieties, who differ from one another both as to their origin and their languages. The Oſtiaks, who dwell along the borders of the river Yeniſei evidently diſcover ſtrong affinity with the Arines, the Kotoves, and the other little colonies ſcattered about Kraſnoyarſh, who themſelves appear to be of the Samoyede race: it is therefore highly probable that the Oſtiaks of the Yeniſei are of Samoyede origin. The Oſtiaks who inhabit the environs of the river Oby, in the upper part of Siberia, from the mouth of the Tom to the Narim, as well as thoſe

that

that are upon the river Ket, differ from thoſe of the Lower Siberia, who are ſettled about Obdor and Bereſof; but this difference is only obſervable in the dialects of theſe two people. Many colonies of the Samoyede race, who live about Sourgout, are reckoned amongſt the Oſtiaks; and even the chanceries of the government comprehend them under this denomination, although they are inconteſtably Samoyedes. As no authentic relations are, at preſent, to be had concerning the Oſtiaks of the Yeniſei, we ſhall confine ourſelves to thoſe who are diſtinguiſhed under the deſignation of Oſtiaks of the Oby.

Oſtaiket is the name which the Toungouſes give the Oſtiaks in general. The Samoyedes call them Thake, *i. e.* men: the Vogouls give them the name they bear themſelves, *Manſi*. The river Obey in this country language is called Yagh, and for that reaſon the ſouthern Oſtiaks ſettled near this river bear the name of Aſyagh. The northern Oſtiaks, and thoſe of Sourgout, call themſelves Ghondi Ghoui, or the original people

people of the river Konda: it is probable that theſe people formerly inhabited along the Konda and the upper Tom, and that they retired towards the north to avoid the zeal of biſhop Stephen, who in 1372 undertook to convert them to Chriſtianity. This evangelic miſſion cauſed at the ſame time a general emigration among the Biarms and Siryains from Veliko Permia *. The apprehenſions which determined theſe latter to take their flight were ſo ſtrong as to make them forſake their temperate climate, and to exchange the weſtern ſide of mount Oural for the uncultivated and frozen banks of the Oby: ſince which time no diſtinction is made between theſe fugitives and the Kondars, the name of Oſtiaks being indiſcriminately given to both of them.

The Biarms, Beſſarmians, or ancient Permiaks, as well as the Siryains, have a very near relationſhip to the Finns, and had preſerved their dialect together with all the religious ceremonies of their Paganiſm. Even

* Or Great Permia.

in the earlieſt periods the Permiaks were very famous for the commerce they carried on with the Perſians and the ſubjects of the Great Mogol. Theſe different nations carried their merchandiſe up the Volga and the Kama, and tranſported them as far as Tſcherdyn, which even ſo long ago was a very trading city on the Kolva. From thence the Biarms continued their rout with the merchandiſes of the people that traded with them, as well as their own, ſtill farther; and, embarking them upon the Petſchora, they fell down as far as the Frozen Sea, to obtain peltry and furs from the nations inhabiting its banks, which they gave afterwards, in exchange for other goods, to the Eaſtern and many other neighbouring nations.

There are ſtill to be ſeen the ruins of ſeveral cities which formerly exiſted in theſe northern parts, and are ſo many monuments of the flouriſhing ſtate of the ancient inhabitants of the country. There are alſo ſome remains of the ancient Biarms in the province of Viaitk, which forms a part of

Permia; theſe Biarms, who have continued in their original country, occupy at preſent but a ſmall number of villages. In the year 1774, many of them, to the number of 561 men and 362 women, embraced Chriſtianity. Towards the upper part of the Kama and the Soughona, and in the neighbourhood of Ouſtioug, &c. many Biarm-Siryains are ſtill to be met with. Theſe people have ſo far adopted the manners and cuſtoms of the Ruſſian villagers, as well in reſpect of their buildings, as their dreſs and manner of life, that, if we except their Finniſh dialect, it would be difficult to diſtinguiſh them from Ruſſians. Among themſelves they ſpeak this Finniſh language, and the Ruſſian tongue with the Ruſſians; but there are villages where the women do not at all underſtand the latter, from their being ſo ſeldom with Ruſſians.

The Oſtiaks are one of the moſt numerous nations of Siberia. However, though they do not diminiſh, yet it cannot be ſaid that they increaſe their numbers; for it is impoſſible that population can be very conſiderable

in a climate ſo ſevere as that which they inhabit, and under the diſadvantages of a life ſo extremely hard as that they lead.

It is very rare to meet a man among them above the middling ſtature. They have a flattiſh face of a pale yellowiſh colour, harſh hair of a deep colour, a thin beard, a dull underſtanding, and a phlegmatic temperament; conſequently they are timorous, ſuperſtitious, and lazy, dirty and diſguſting; but tractable, mild, and a good-hearted people. They are not ill-made, and ſome of their girls are far from being ugly: it has, however, been remarked, that the Oſtiak women after the birth of their firſt child become wrinkled and ugly.

Of all the languages of Finniſh origin, that of the Oſtiaks approaches neareſt to the Vogoul language, but it comprehends alſo a great numberof Samoyede terms. This people have neither letters nor writing, nor any other mode of inſtruction. They reckon as far as ten, but no farther, like the reſt of the Finniſh nations. They cannot reckon time by years;

years; yet they divide it into thirteen lunations, beginning the year from the new moon that happens between the 14th and the 21ſt of our October. They name the lunations by the changes they obſerve in the fiſhery and the departure of the birds of paſſage.

Before the Oſtiaks were in ſubjection to Ruſſia they were governed by princes of their own nation, and their deſcendants are ſtill reputed noble. As theſe people divide themſelves into different ſtocks or tribes, they chuſe their chiefs from among the progeny of their ancient rulers. Theſe maintain peace and good order, and ſee to the payment of the taxes, which are called *yaſſak*.

If an Oſtiak is ordered to make oath concerning any matter in litigation before the public tribunal, he is made to ſtand upon a bear-ſkin, with a hatchet by his ſide, and a bit of bread in his hand, and he muſt pronounce theſe words: *May the bear devour me; may the hatchet knock me on the head; may the bread choke me; if what I ſay be not*

true! They ſometimes alſo ſwear upon their idols, and none of them are ever found to be perjured.

All the Oſtiaks on the borders of the river Oby are fiſhermen, and diſtinguiſh themſelves in this employment by an uncommon addreſs and dexterity; they know how to take advantage of all the changes that the waters undergo, and of all the paſſages and harbours of the fiſh. There are few that do not poſſeſs ſome rein-deer; many of them have even to the number of two hundred, which they employ for draught and houſhold purpoſes. In winter they all turn hunters, but it is generally with very little ſucceſs: they are neither active nor cunning enough for this exerciſe. They go ſix, and often ten, of them together, and thus traverſe the deſarts for five or ſix weeks, drawing after them ſledges with frozen fiſh and other proviſions. The bow is in greater uſe among them than fire-arms. In ſummer when they meet with the whelps of foxes they bring them home, and feed them with fiſh; and, when of a proper ſize, every fox pays for his board with his

ſkin. They take ſuch great care of theſe animals, that the women ſuckle them at their own breaſts while they are very ſmall. As they know that the ſkin of the fox is the better for the beaſt's being lean, they break one of his legs ſome time before they intend to kill him, that the pain may cauſe him to loſe his appetite, and ſo become thin. They keep a great number of large dogs for hunting and drawing ſledges. Not one Oſtiak among the whole race ever thinks of tilling the ground; they have neither horſes, nor horned cattle, nor ſheep.

The buſineſs of the men is to make their canoes, their ſledges to be drawn by dogs, which they call *narta*, nets, baſkets, and weels * for fiſhing, ſnow-ſhoes very long and wide, bows, and houſhold utenſils. The women and girls are employed in curing fiſh, draw oil from ſome parts of them, make glue with others, and tan ſkins. They make a coarſe linen from a ſort of nettle called in their language *ſatſchou*, and cloaths from

* Otherwiſe called the bow-net.

the ſkins of beaſts and fiſhes. Some of them underſtand the making of ſoap by mixing aſhes with the fat of fiſh. They prepare the nettles for their linen by hanging them out in the air till they turn red. They tan peltry without oak-bark by rubbing the ſkins well with the roe of fiſhes; and dreſs fiſh-ſkins by rubbing them with aſhes to ſoften them.

They go to the neareſt towns to diſpoſe of their dried fiſh, glue, fiſh-oil, and furs; buying at the ſame time all ſorts of little ornaments and trinkets for their cloaths, as alſo flour, oatmeal, and ſpirituous liquors. The balance of trade would certainly be much in their favour if they did not uſually drink out all the money they get: ſome, however, put by a ſmall matter for buying rein-deer, kitchen-pans, little ſilver cups, &c. but generally ſpeaking the nation is poor. The tax upon every male is the ſkins of two ſables, at the rate of a ruble the pair: but at times when ſables are ſcarce the tax-gatherers are ſatisfied with other furs. The ſkin of a ſingle black fox often quits a whole village

village of its yaſſak or impoſt, ſuch ſkins being extremely rare. All ſorts of furs are valued by ſworn appraiſers.

The Oſtiaks live in villages compoſed of from five to twenty huts, which they for the moſt part build along the banks of rivers, or on the ſea-ſhore. The inhabitants of every village are uſually of the ſame family or parentage; and an aſſemblage of villages of the different numbers from five to twenty form a *voloſt* *. This people is ſo far from numerous, that there are voloſts in the province of Sourgout, five of which taken together, that is, 30 or 40 villages at leaſt, contain only about ſix hundred males; and the whole tribute they pay conſiſts of 450 pair of ſables, or the ſum of 450 rubles; a very ſmall revenue from ſuch a vaſt territory. From the town of Tom to a little below Narim every family lives ſeparately from the reſt. Their *tiouïmal*, or winter huts, are little houſes of wood, with a hearth in the middle and an oven in the corner. The

* The voloſts are all the property of the crown.

little ſpace that remains is occupied by the bench for ſleeping on, under which are their cupboards and places for their dogs, and the little foxes that they bring up at home. In ſevere cold they ſleep round the hearth; and ſome of them ſo ſoundly, that they have been known to get very much burnt without waking. They enter their huts commonly by a low door facing the weſt; towards the eaſt they make ſome holes, and cover them with fiſh-ſkins, and theſe are the windows. The huts are ſunk in the ground to the depth of half their height. The habitations of the Oſtiaks in the provinces of Bereſof and Obdor are larger; but they are in like manner half way under ground. Every one contains from four to ten rooms, diſtributed round one general hearth; and each apartment is occupied by one diſtinct family. The children, who ſcarcely ever go out of doors, the dogs, the fiſh, the wood, the ſmoke of tobacco, the fiſh-oil, the vermin, &c. cauſe a naſtineſs and ſtench which ſurpaſſes imagination. They keep in different places near the rivers and in the foreſts little huts for their proviſions.

provisions. In summer they pass from one river to another for the advantage of fishing; and, for their greater convenience, they erect yourts in the form of a cone as habitations during these temporary excursions, these they call *ghal*, and make them of poles covered with birch-bark or mats. During these sojournings they leave their winter huts, as well as those wherein they keep their provisions, quite open, without the least apprehension that any thing will be stolen. Their moveables consist of a few pans and pipkins, wooden bowls and cups of various sizes, and little sledges to be drawn by hand: their beds are mats, and their cradles boxes of birch-bark, which they fill with the dust of cotton wood, to serve instead of a pillow of down.

The habits of the Ostiaks are commonly made of skins or fur. The men wear short trouzers and stockings, or rather boots of skin, made double at the bottom by way of sole. Next their body they wear a doublet, which serves instead of a shirt, and reaches down to the knees; it is close all round, without

without boſom or collar. In cold weather they put a larger doublet over this, ſhaped exactly like the other, only that it has a hood, with which they can cover the head and neck, ſo that only the face can be ſeen. All their cloaths have narrow ſleeves, and thoſe of the upper doublet end in bags which ſerve for gloves; they are faſtened by means of a leather thong tied round their waiſt. During the very ſevere froſt they put on a third doublet, made like the others, only large enough to go over them, and they wear no thong about it. Their ſummer cloaths are long gowns of fiſh-ſkins.

The women wear ſtockings, trouzers, and doublets, like thoſe of the men; in ſummer the whole dreſs is made of fiſh-ſkin. In winter, as a better dreſs, they wear a long gown of the ſame materials, or ſometimes of tanned leather, cloth, or the fur of the rein-deer; this they tie before, and often ornament it with a facing of ſable. They cover the head with a hood which reaches down their ſhoulders, and which they tuck up whilſt they are at work; it is made either of

cloth,

cloth, leather, or peltry, with fringes all round. They tie up the hair in two treſſes; and to each ſhoulder is faſtened a ſort of ſhoulder-knot made of ſkin or cloth, about three inches wide, and reaching down to their thighs. Theſe ſtraps are covered with ſhells, braſs counters, glaſs beads, pieces of braſs, &c. tied to one another by means of ſeveral ribbons: the Oſtiak women who follow the profeſſion of magicians faſten to them all ſorts of rude figures in iron, flowers, beaſts, birds, &c. ſeparated by ſlips of braſs.

Fiſh is the chief food of theſe people. The Oſtiaks of the provinces of Bereſof and Obdor eat them generally quite raw, others boil them, and uſe no ſalt with them. They give freſh fiſh the name of *kotkei*, and call dried fiſh *ping*; they are moſt fond of the latter. They have a ſort of ſmall fiſh dried in the air, called *porſa*; this they pound in a wooden mortar, and when reduced to powder it ſerves them for bread. They eat alſo roaſted fiſh, or rather warmed; for, having ſpitted them on a ſtick, they only ſhew them as it were to the fire. Their leſs common victuals,

victuals, and which they only uſe for want of fiſh, freſh, frozen, dried, or ſmoked, are the fleſh of all ſorts of game and carnivorous animals. In times of general dearth, they eat alſo dogs, rein-deer, the butter and milk of the rein-deer, and every kind of fowl, which they pick, and dreſs it with fiſh. They eat a ſort of onions, called turk's cap *, wild berries, cedar nuts, gruels of flour or oatmeal, if they are able to procure them. In general their cookery is dirty and diſguſting, every thing being dreſt in the ſame pan; and it is going a great way out of their common method, if at any time they wipe it a little with a filthy diſh-clout of an old ſkin. The lice with which they abound often fall in copious quantities amongſt their food; but this accident does not damp their appetite or hurt the meſs, for you often ſee them ſwallowing ſuch as they have the luck to take in louſing one another. When they entertain their friends they ſet before them the tongues and brains of different animals.

* Lilium martagon. Linn.

Their

Their drink is water, broth, and fiſh-ſoups, a great deal of milk, and brandy whenever they are rich enough to buy any. The Oſtiaks are very fond of getting drunk; and, as they have but ſeldom the means of procuring ſtrong liquors for that purpoſe, they get intoxicated by ſmoking a great quantity of ſtrong tobacco, and by chewing a kind of muſhrooms called the fly muſhroom *. In general, both men and women hold tobacco and ſnuff in the higheſt eſtimation. Their land produces a clay of which they make the heads of the pipes of a ſquare form; the tubes are very ſhort, and made of two little ſticks hollowed and made to fit, and tied one upon the other. When they ſmoke they draw very hard, and for the ſake of ſpeedy intoxication ſwell their cheeks, and ſuck and blow alternately like a bellows. Some of them make a kind of *kallian* † of their

* Agaricus muſcarum. Linnæi.

† The kallian is that machine which the Perſians and Armenians uſe, filled with water, for the purpoſe of making the tobacco-ſmoke paſs through it, and thereby loſe ſome of its acrimony.

mouths,

mouths, by holding water in them whilſt they ſmoke. Numbers of the Siberians have a way of intoxicating themſelves by the uſe of muſhrooms, eſpecially the Oſtiaks who dwell about Narim. To that end they either eat one of theſe muſhrooms quite freſh, or perhaps drink the decoction of three of them. The effect ſhews itſelf immediately by ſallies of wit and humour, which by ſlow degrees ariſes to ſuch an extravagant height of gaiety, that they begin to ſing, dance, jump about, and vociferate: they compoſe amorous ſonnets, heroic verſes, and hunting ſongs. This drunkenneſs has the peculiar quality of making them uncommonly ſtrong; but no ſooner is it over than they remember nothing that has paſſed. After twelve or ſixteen hours of this enjoyment they fall aſleep, and, on waking, find themſelves very low-ſpirited from the extraordinary tenſion of the nerves: however, they feel much leſs head-ach after this method of intoxication than is produced by that which is the effect of ſpirituous liquors; nor is the uſe of it followed by any dangerous conſequences.

While

While the Oſtiaks follow their proper occupations they commonly enjoy a good ſtate of health; but as ſoon as old age obliges them to ſtay within doors, they are much afflicted with the ſcurvy, the itch, and inflammations of the eyes. The ſmall-pox made great havoc amongſt them before the Ruſſians came into their country, as their own traditions teſtify. The venereal diſeaſe is very common with them. In every kind of diſorder, as ſoon as they feel themſelves affected they burn their ſkin till it cracks; to produce this effect they uſe a fungus found on the birch-trees, which they call *yaghani*. They uſe the fiſh-oil as a remedy for diſorders produced by obſtructions. The roſin of trees and the fat of animals are applied to all wounds; but, in general, charms and ſuperſtitious remedies are what they principally have recourſe to.

In the opinion of theſe people the birth of a child renders its mother impure for ſeveral weeks. At the delivery they put the afterbirth, with a fiſh and a bit of meat, into a box, which

which they tie to the bough of a tree. The father gives names to his ſons, and as for the daughters they often remain without any name. The moſt common appellatives in the neighbourhood of Sourgout are *Saïdan*, *Kaikal*, *Taedko*, *Vergouhn*, &c. It is not uncommon to ſee a nurſling of five years old at the breaſt.

Polygamy is frequent among the Oſtiaks who adhere to Paganiſm. Formerly many of them ſuffered themſelves to be perſuaded into Chriſtianity, and then they diſmiſſed all their wives but one; the reſt married other men; yet ſeveral afterwards went and reclaimed their wives, as, on the other hand, the women ran away from their new huſbands to live again with thoſe they had left. The Oſtiaks, Chriſtians as well as heathens, always purchaſe their wives. A girl may be worth from 10 to 100 rein-deer, beſides a ſuit or two of holiday cloaths; but then, in return, the parents give a portion with their daughter. From the inſtant of the firſt payment of the kalym * the man may

* The purchaſe money paid for the bride.

cohabit

cohabit with her: if he finds her a virgin it is expected that he present a rein-deer to his mother-in-law, but if the Mosaical certificate is wanting she must give a rein-deer to him. The second installment of the price agreed on is made the day of marriage, which is celebrated by feasting and diversions; here they tell stories of feats of prowess, and sing amorous songs, composed extempore with pretty good success, especially when they have the imagination heated by the vapour of their intoxicating mushrooms. Their musical instruments are the *dombra* or *thoumbra*, and the *dernobor*, which are peculiar to this nation, and are of a very simple construction, made with strings of some kind of gut, but are sonorous enough. The Ostiaks have but few tunes, and these but little varied: those who pretend to be musicians play and sing according to their fancy, so that one generally has the advantage of hearing new compositions. The Ostiak dances are entirely pantomimic and are very remarkable. The dancer puts on a mask, changes his dress frequently, imitates different men, beasts, and birds; and this in a manner often so striking and so satirical,

that one is ſurpriſed to find the pantomime ſo perfect in the huts of Oſtiaks. It will be eaſily imagined that the geſticulations in theſe dances are not always agreeable to the ſtricteſt notions of decency. Their ordinary dances are performed by two men and two women, who jump backwards and forwards, ſtamping, and making amorous movements with their hands and feet.

An Oſtiak adventurer often runs away with a girl; becauſe, after having deflowered her, he is ſure to get her to wife at a much cheaper rate than if he had demanded her with the uſual formalities. Theſe people have a ſingular cuſtom, that the daughter-in-law never uncovers her face in preſence of her father-in-law; nor is the ſon-in-law allowed to appear before his mother-in-law till his wife has had a child. The Oſtiaks are not jealous, notwithſtanding their love is little elſe than animal inſtinct. The women are obliged to ſubmit to hard work, but the huſbands never uſe them ill; for if a man ſtrikes his wife ſhe leaves him, and he is obliged to reſtore her dowry, without receiving

ceiving back his kalym. Huſband and wife are called *Thake* and *Imi*, the former ſignifying man or huſband, and the other woman or wife.

The Oſtiaks bury their dead on the very day of their deceaſe. If it be a man, the proceſſion is compoſed only of men; if a woman, of women. The deceaſed is dreſſed in his beſt cloaths, and drawn to the *ghalas* or burial place by a rein-deer, who is there killed for the funeral repaſt: if he was rich he is followed by three rein-deer, each drawing an empty ſledge: he is put into the grave with the head to the north; they give him arms, a hatchet, and other utenſils. The three deer are killed on the tomb, and left there that the deceaſed may not want food; the ſledges are turned bottom upwards, and placed facing one another. People of ſubſtance make funeral oblations after the interment.

All the northern Oſtiaks living on the lower part of the Ob are Pagans. They give the name of *Toteba* or *Totſcheba* to their

prieſts and magicians: the latter interpret dreams, declare prophecies, give laws to the dæmons, and reſtrain their influence; they heal the ſick, repeat the prayers, and perform the ſacrifices. Theſe Oſtiaks have neither temples nor keremets, but perform their devotions on mountains and conſecrated hills in different parts of the foreſts, whereon they place the ſymbols of their idols. They venerate theſe hills ſo much that they never cut any wood that grows upon them, nor draw water from the ſprings that are found there. Since the year 1712, a great number of theſe idols have been burnt, and their conſecrated groves demoliſhed, yet even at preſent they are very numerous. With regard to the Supreme Being theſe people follow the opinions of the other Pagans before-mentioned; their ſacrifices and their adorations are likewiſe juſt the ſame. They give God the name of *Innen Nom*, He that is on high, or the God of Heaven. Beſides this divinity they have ſeveral ſubaltern ones. *Lous* and *Komdeguen* are the appellations of the devil. *Outego Lous* is the god of the waters, who preſides over fiſh: *Maſſou Lous*

is the god of the woods, who preſides over hunting.

Lous is the name generally given to their idols, which are of wood cut into ſome ſort of ſhape, or trees ſtill growing, or miſ-ſhapen rocks, or ſtones of a particular and uncommon configuration. The two principal idols of the Oſtiaks, to which the Samoyedes likewiſe addreſſed their devotions, were placed in the year 1771 on the weſtern ſide of the gulph of the Ob, in a foreſt, 70 verſts above Obdorſk, in the neighbourhood of the yourts of Vokſarſk. One of theſe idols repreſents the figure of a man, and the other that of a woman. Each of them is in a hut under a tree, againſt which it leans; they are both dreſſed after the manner of the Oſtiaks, of cloth and furs, and adorned with a quantity of figures cut in tin, and pieces of iron, which are likewiſe the ornaments of the *ſchamans*, or ſorcerers of this nation, and repreſent men, quadrupeds, birds, fiſh, canoes, &c. Pans, porringers, and various other utenſils, are placed all round theſe idols; and the ſkins of rein-deers and bows are ſuſ-

pended

pended on the ſurrounding trees. The men addreſs their worſhip to that which repreſents a man, and the women the figure of the woman. In ſeveral places are trees which are held ſacred amongſt theſe people, wherein every one that paſſes by muſt ſhoot an arrow. In each of their huts is a houſhold idol fixed in the chamber, and reſembling a little puppet.

In circumſtances that relate to the family, every father of it ſacrifices to the tutelar idol of his houſe birds, fiſh, and the ſkins of ſmall game; but the principal worſhip they pay them is to ſmear them over with blood and fat. In affairs of the greateſt importance the toteba informs himſelf of the cauſe of the wrath of the gods, aſking them at the ſame time what are the ſacrifices by which they wiſh to be appeaſed; of all which they are made acquainted by means of their magical drum, called *pengre*. Public ſacrifices are performed in the foreſts, and addreſſed to the idols. The victims and other offerings conſiſt of rein-deer, large game, water-fowl, and furs. The people range themſelves

Plate II. Vol. I. *p.* 199.

Pouncy sc. 1779.

ſelves in a circle round the idol, incloſing the victims and the toteba, or ſacrificer, who preſents the offerings to the gods, and repeats a prayer expreſſive of the petitions of the nations. After this invocation, he gives a ſignal with a ſtick, when one of the congregation pierces the victim with an arrow, and the reſt ruſh in to complete his death by ſtabbing him with pointed ſticks. Being thus killed, he is dragged by the tail three times round the idol, whoſe mouth they ſmear with the blood of the heart. The fleſh is dreſſed, and eaten with all the rejoicing imaginable. Afterwards the ſkins, the ſkulls, and the inteſtines of all the victims are hung upon the boughs of the neighbouring trees.

When a ſacrifice is made to obtain health for the ſick, the ceremony is performed before the patient's hut, who holds in his hand a ſtring tied to the victim, which is pierced by an arrow, and the blood of it is rubbed all over the idol of the houſe, after which they dreſs the fleſh and eat it. If after this ceremony the idol does not reſtore the ſick perſon,

perſon, they abuſe him, and call him by all kind of bad names, throw him down upon the ground, and often even proceed to blows.

The Oſtiaks believe that bears enjoy after death a happineſs at leaſt equal to that which they expect for themſelves. Whenever they kill one of theſe animals they ſing ſongs over him, in which they aſk his pardon, and hang up his ſkin, to which they ſhew many civilities, and pay many fine compliments, to induce him not to take vengeance on them in the abode of ſpirits.

Such among them as enjoy a diſtinguiſhed reputation they look upon as demi-gods or ſaints; repreſent them by little puppets, place them beſide their idols, and pay them equal honours; they give them to eat, and ſmear them over in like manner with greaſe and blood. Many widows make the ſame ſort of repreſentations of their huſbands, to keep alive the remembrance of them, feed them at their meals, and take them to bed with them every night.

The greateſt part of the Chriſtian Oſtiaks ſettled about and above Narim are born of baptized parents, and have churches: but they are perfectly ignorant, ſuperſtitious, and full of Pagan opinions; to inſtance in one particular, they ſcarcely ever go to the chace without taking with them a Lous, and many of them always wear an idol in one of their boots.

END OF THE FIRST VOLUME.

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